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MEMORIAL

OF THE

BI-CENTENNIAL CELEBRATION

OF THE

TOWN OF FRAMINGHAM

1900

Glovers Farm
600 Acres
1640
Natick

MEMORIAL

OF THE

BI-CENTENNIAL CELEBRATION

OF THE

INCORPORATION

OF THE

Town of Framingham

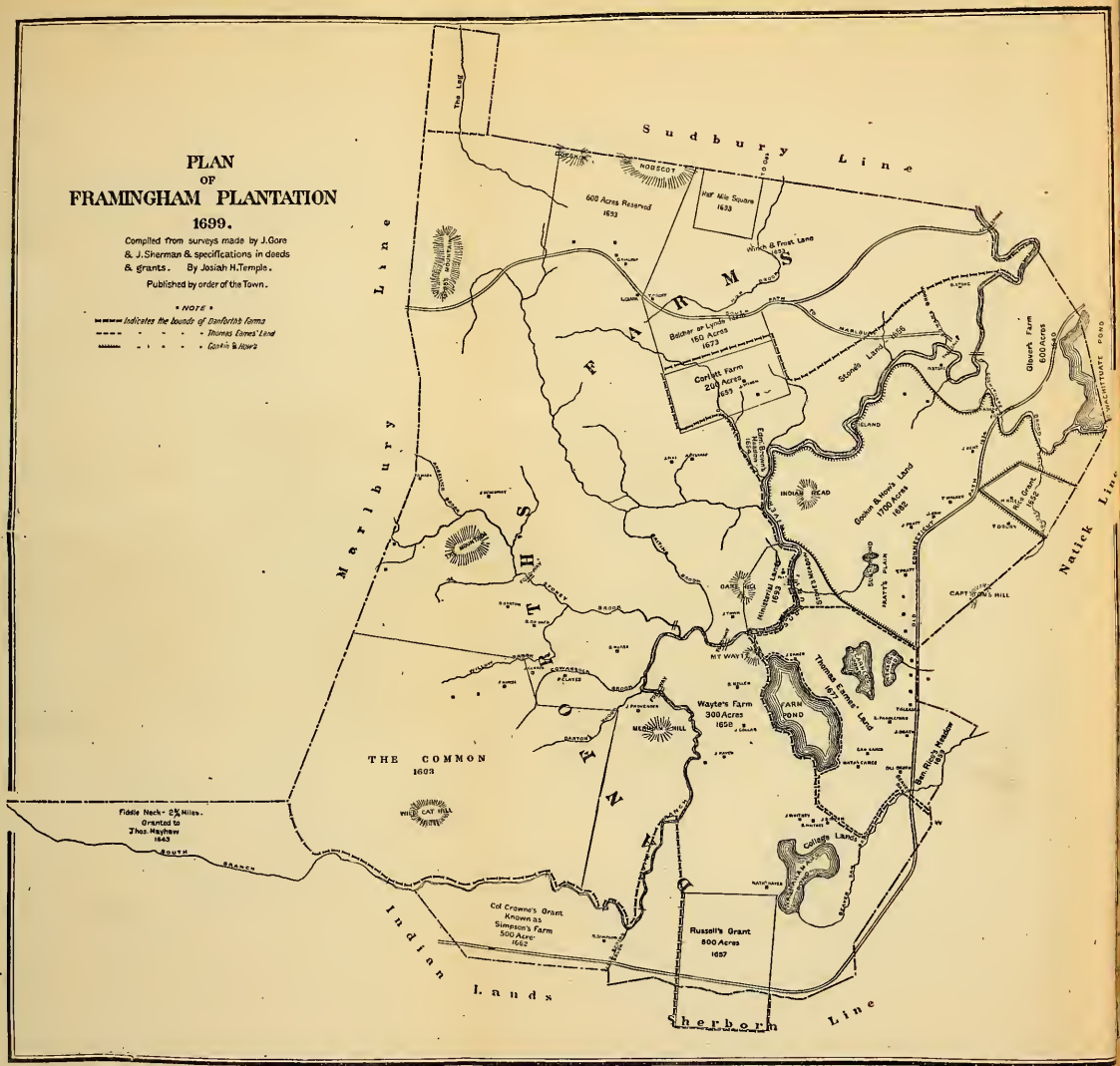
MASSACHUSETTS

JUNE, 1900

"A New England town, a Massachusetts town, a Middlesex town, is the work of almost every man and woman within its borders."

Address of SENATOR HOAR

Printery of Geo. L. Clapp
SOUTH FRAMINGHAM, MASS.


PLAN
OF
FRAMINGHAM PLANTATION
1699.
Compiled from surveys made by J.Gore
& J.Sherman & specifications in deeds
& grants. By Josiah H.Temple.
Published by order of the Town.
* NOTE *
Indicates the bounds of Danforths farms
Thomas Eames' Land
Gookin's Land
Sudbury Line
Marlbury Line
Natick Line
Sherborn Line
Indian Lands
FARMS
SOUTH
THE COMMON
1693
Fiddle Neck - 2¾ Miles.
Granted to
Thos Mayhew
1643
SOUTH BRANCH
Col Crowne's Grant
Known as
Simpson's Farm
500 Acres
1662
Russell's Grant
800 Acres
1657
College Lands
Wayte's Farm
300 Acres
1658
FARM POND
Thomas Eames' Land
1673
Gookin & Nowk Land
1700 Acres
1685
Corlett Farm
200 Acres
1653
Belcher or Lyndes Farm
160 Acres
1673
Sloods Land
Glover's Farm
600 Acres
1660
600 Acres Reserved
1653
Half Mile Square
1639
Winter & Frost Land
1674
ROBSCOT
WACHUSETT POND
INDIAN HEAD
CAPT. WM'S HILL
MT WAYTE
MEETING HOUSE HILL
WILD CAT HILL
Sen. Rice's Meadow
1639

MEMORIAL

OF THE

BI-CENTENNIAL CELEBRATION

OF THE

INCORPORATION

OF THE

Town of Framingham

MASSACHUSETTS

JUNE, 1900

"A New England town, a Massachusetts town, a Middlesex town, is the work of almost every man and woman within its borders."

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SOUTH FRAMINGHAM, MASS.

1214114

COMMITTEE ON MEMORIAL VOLUME

JOHN H. TEMPLE, *Chairman*
CONSTANTINE C. ESTY
FRANKLIN HUTCHINSON
JOHN M. MERRIAM
JAMES E. McGRATH

INTRODUCTORY NOTE

IN presenting the Memorial Volume of our Town's Bi-Centennial Celebration your Committee desire to offer a few words of explanation to its interested readers. It is true that the completion of the work of publication has been delayed, but this fact has not arisen from idleness or lack of interest in its preparation on the part of those who have had this work in hand.

For some months after the celebration and until all details of expense incurred had been adjusted and paid, it was a matter of uncertainty whether sufficient funds would be left in the Treasurer's hands to warrant the publication of any Memorial Volume, and the amount which finally remained available was small. Notwithstanding this lack of funds however, we have constantly aimed to prepare and publish a Memorial which should be worthy of the delightful and successful series of events and scenes, which it is intended to describe and illustrate and so make them more real to a later generation than ours, and we trust that the book will prove to have been worth waiting for.

We have also felt that the volume would have greater interest and value for many of its readers, if some historical notes prepared by our Bi-Centennial Historian, suggested by, but not strictly relating to, events of the celebration, were inserted, together with the portraits of some of the distinguished and noble citizens of former years, whose life work has helped to sustain the fair name and fame of "Old Framingham."

We are under special obligation to our printer, Mr. Geo. L. Clapp, for constant assistance in our endeavor to obtain accurate details of information and the best quality of illustrations, and also to the "Evening News" for its courtesy in loaning some of the cuts which were used in the preparation of its valuable "Bi-Centennial Souvenir Edition."

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ACTION BY THE TOWN AND WORK OF PREPARATION

FROM A PAINTING BY DANIEL BELL

View of Framingham Common, in 1808

THE CELEBRATION

OF THE

BI-CENTENNIAL

OF THE INCORPORATION OF THE

TOWN OF FRAMINGHAM

CHAPTER I.

ACTION BY THE TOWN AND WORK OF PREPARATION.

The first action taken by the Town of Framingham in regard to the celebration of the Two Hundredth Anniversary of its Incorporation as a Town in 1700, was a vote passed at its Annual Meeting held March 5, 1897. Under Article 26 of the Warrant for this meeting which read: —

"To see if the Town will appoint a committee to take into consideration the celebration of the two hundredth anniversary of the incorporation of the town and report at a future meeting, pass any vote or take any action relative thereto."

It was

Voted, that a Committee of seven be appointed by the Chair to report at a future meeting. The Chair appointed Edgar Potter, John H. Goodell, Willard Howe, Charles J. Frost, Francis C. Stearns, C. C. Esty, Chas. W. Coolidge.

Voted, that the Moderator be added to the committee.

Previous to this action by the Town, however, the matter had for some time been under consideration by the Framingham Historical Society and it was at the suggestion of members of this organization and the result of action taken by its Board of Managers at a meeting held December 7, 1896, that the above Article was inserted. The Committee appointed as

above stated held several meetings during 1897-8, and at the Annual Town Meeting held March 7, 1898, under Article 17 of the Warrant, reported as follows, their report being accepted and adopted by the Town: —

REPORT OF COMMITTEE

ON CELEBRATION OF THE TWO HUNDREDTH ANNIVERSARY OF THE INCORPORATION OF THE TOWN.

The Committee appointed under Article 26 of the Warrant for the Annual Town Meeting held March 5, 1897, "to take into consideration the celebration of the two hundredth anniversary of the incorporation of the town," would submit the following report: —

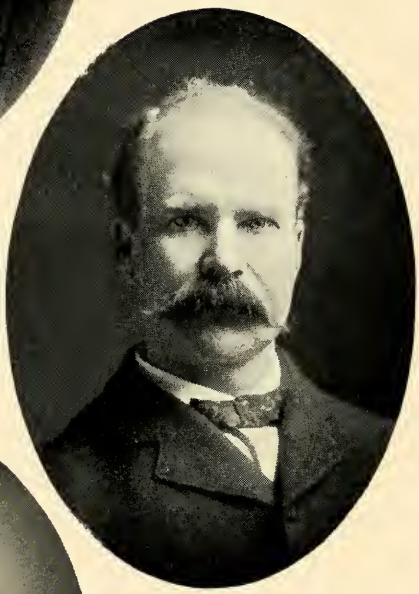
It has been the custom for centuries for nations, states and municipalities to celebrate great events in their history. Your committee believes this to be wise. It stimulates a love of home and promotes a patriotic feeling. If done in a becoming manner, it brings vividly before the mind the labor and toil and perhaps the privations of our ancestors in laying the foundation upon which the superstructure of nation, state or town has been built.

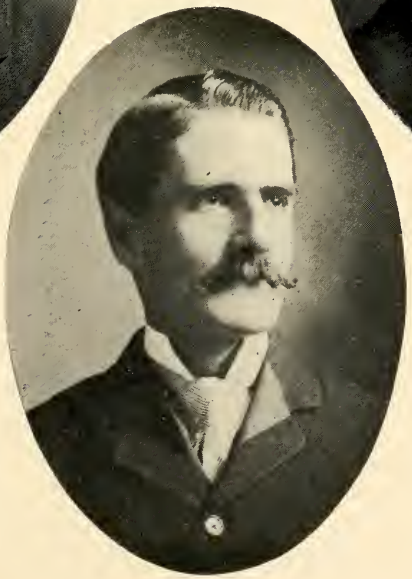
Entertaining these views, the government of the Commonwealth has, wisely we believe, encouraged these celebrations by providing by statute that cities and towns may raise money by taxation for this purpose. Many towns and cities have already availed themselves of these privileges and had celebrations that were creditable to them and to our civilization.

The bi-centennial of a town of the importance and dignity of Framingham should not be allowed to pass without a proper observance, but should be made an occasion to stir the warm impulses of the heart of every man, woman and child within its borders.

The celebration should be one in which all may participate, and calculated to increase in every one a love for the good old town and its institutions.

In view of these considerations, your committee recommend that the Town celebrate the Two Hundredth Anniversary of its Incorporation in June, 1900, and that the Selectmen appoint a Committee of not less than twenty-five or more than





Samuel B. Bird, Chairman
John H. Temple, Treasurer

John M. Merriam, Vice Chairman

Peter N. Everett, Secretary

Officers of General Committee

thirty-three, to arrange for such celebration, prepare and submit to the Town estimates of the cost of such celebration, fill any vacancies in their number and do all things necessary to make such celebration worthy of the Town and the occasion.

Respectfully submitted,

EDGAR POTTER,
JOHN H. GOODELL,
WILLARD HOWE,
C. J. FROST,
F. C. STEARNS,
C. C. ESTY,
CHAS. W. COOLIDGE,
SAMUEL B. BIRD,
Committee.

In fulfilment of the duty thus imposed upon them, the Board of Selectmen, which for 1898 consisted of Willis M. Ranney, Harry C. Rice and Melville E. Hamilton, after giving the matter careful consideration, selected as the Committee of Thirty-three on the Celebration of the Town's Bi-Centennial Anniversary the following: —

SAMUEL B. BIRD,

COMER A. BELKNAP,
ENOS H. BIGELOW,
NATHANIEL I. BOWDITCH,
THOMAS L. BARBER,
CLARENCE T. BOYNTON,
JOSEPH C. CLOYES,
CHARLES W. COOLIDGE,
CHARLES L. CURTIS,
JOHN M. CURRY,
CONSTANTINE C. ESTY,
JAMES R. ENTWISTLE,
RICHARD L. EVERIT,
ALFRED M. EAMES,
PETER N. EVERETT,
LUTHER F. FULLER,
CHARLES J. FROST,
CHARLES H. FULLER,
JOHN H. GOODELL,
PATRICK HAYES,
WILLARD HOWE,
FRANKLIN HUTCHINSON,
JOHN F. HEFFERNAN,
AUGUSTUS M. LANG,
JOHN M. MERRIAM,
LEWIS M. PALMER,
SIDNEY A. PHILLIPS,
PHINEAS G. RICE,
GEORGE A. REED,
EDWARD J. SLATTERY,
FRANK C. STEARNS,
JOHN H. TEMPLE,
WILLIAM H. WALSH.

This "Committee of Thirty-three" met by invitation of the Selectmen at the Municipal Rooms, Monday evening, October 3, 1898, twenty-two members being present, and was called to order by Charles J. Frost, its oldest member. Temporary organization was effected by the choice of Samuel B. Bird as Chairman, and Peter N. Everett, Secretary. At a meeting two weeks later the same officers were permanently chosen and John H. Temple was made Treasurer. John M. Merriam was afterwards elected as Vice-Chairman. It is worthy of note that only two changes in the original membership of the Committee of Thirty-three took place until their work was completed. C. C. Esty, Esq., having been early selected as the Historian for the Bi-Centennial exercises declined his appointment as a member of the Committee and Frederick M. Esty was elected in his father's place, and E. H. Bigelow resigned February 1, 1900, on account of absence in Europe, his place being assigned to Edward J. Brown.

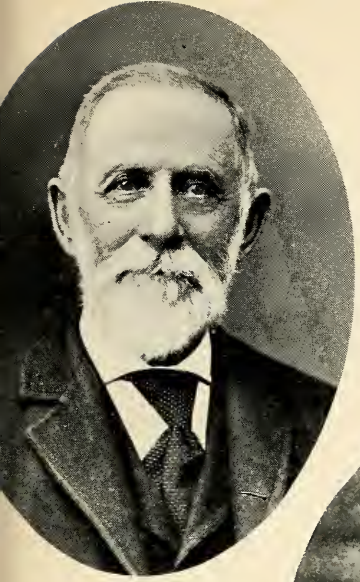
The first important duties before the Committee were to decide upon a general outline of the prominent features of the proposed celebration, appoint sub-committees of citizens to carry out the details of the different events, and obtain an appropriation from the Town for the necessary expenses.

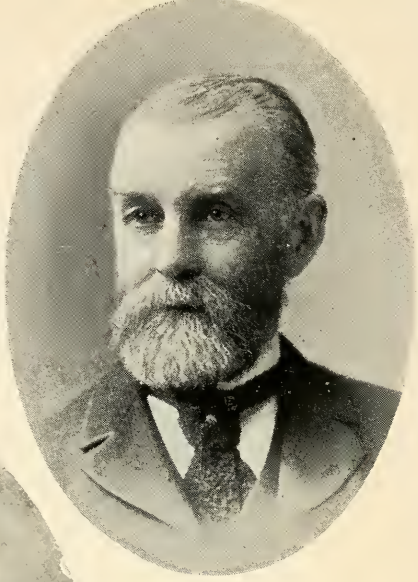
The Town at its Annual Meeting, March 8, 1899, accepted and adopted the following: —

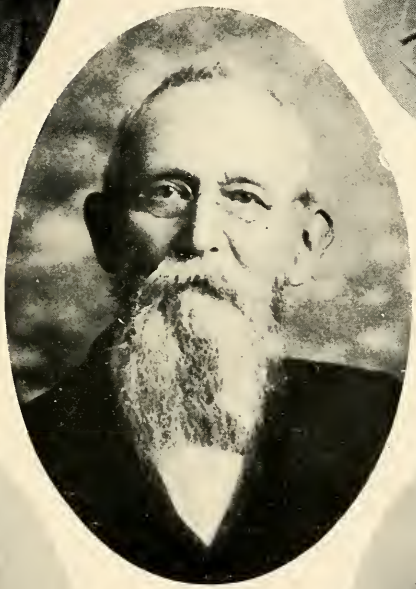
REPORT OF COMMITTEE ON THE BI-CENTENNIAL CELEBRATION.

The Town at its last annual meeting voted to celebrate its Bi-Centennial, and instructed its Selectmen to appoint a committee to make the necessary arrangements therefor.

The Committee have had several meetings for conference, have appointed sub-committees, and have partially decided on a program for a two day's celebration, the first day to be largely for the children, with exercises in the schools, a procession, and entertainment; the exercises for the second day will consist principally of a military, civic and trades' procession, historical addresses, oration, poem and music. A banquet and ball, ringing of bells, salute and fireworks.







Phineas G. Rice
John M. Curry

Francis C. Stearns

Luther F. Fuller
Charles J. Frost

Older Members of General Committee

The Committee hope and expect to have every person in the Town take an interest and an active part in the celebration.

By Section 11 of Chapter 27 of the Public Statutes, a town may raise by taxation an amount of money not exceeding one tenth of one per cent of its valuation for the purpose of celebrating its centennial.

Framingham may raise about eight thousand three hundred dollars ($8,300) for that purpose.

Your committee, after a careful estimate of the probable expense, respectfully recommend the Town to raise, by taxation the present year, the sum of six thousand dollars ($6,000) to be expended under their direction in celebrating the Bi-Centennial of the Town, in June, 1900.

Respectfully submitted by the Committee,

SAMUEL B. BIRD, *Chairman.*

Accepted and adopted by vote of the Town, March 8, 1899.

FRANK E. HEMENWAY, *Town Clerk.*

The list of Sub-Committees will be given on another page. The success of the various features and events of our celebration was largely the result of the earnest efforts put forth by these Committees, all working in harmony with and under the direction of the General Committee. The program for a two day's celebration as originally presented in the General Committee was substantially carried out, though many of its details were revised and new features added at subsequent meetings. Each part of the program as finally decided upon will have its appropriate place of recognition in the different chapters of this volume.

The choice of the second week in June as the date when all the work of preparation should culminate in the celebration itself, proved a most fortunate one, for the weather, on which so much of the pleasure of such an occasion depends, was perfect. It is also reason for sincere gratitude that no accident which proved at all serious occurred at any time.

LIST OF COMMITTEES.

GENERAL COMMITTEE.

SAMUEL B. BIRD, *Chairman*,
JOHN M. MERRIAM, *Vice-Chairman*,
PETER N. EVERETT, *Secretary*,
JOHN H. TEMPLE, *Treasurer*.

COMER A. BELKNAP,
ENOS H. BIGELOW,
EDWARD J. BROWN,
NATHANIEL I. BOWDITCH,
THOMAS L. BARBER,
CLARENCE T. BOYNTON,
JOSEPH C. CLOYES,
CHARLES W. COOLIDGE,
CHARLES L. CURTIS,
JOHN M. CURRY,
FREDERICK M. ESTY,
JAMES R. ENTWISTLE,
RICHARD L. EVERIT,
ALFRED M. EAMES,
LUTHER F. FULLER,
CHARLES J. FROST,
CHARLES H. FULLER,
JOHN H. GOODELL,
PATRICK HAYES,
WILLARD HOWE,
REV. FRANKLIN HUTCHINSON,
REV. JOHN F. HEFFERNAN,
AUGUSTUS M. LANG,
LEWIS M. PALMER,
SIDNEY A. PHILLIPS,
PHINEAS G. RICE,
GEORGE A. REED,
EDWARD J. SLATTERY,
FRANCIS C. STEARNS,
WILLIAM H. WALSH.

SUB-COMMITTEES.

The chairman of each Sub-Committee was a member of the General Committee.

FINANCE.

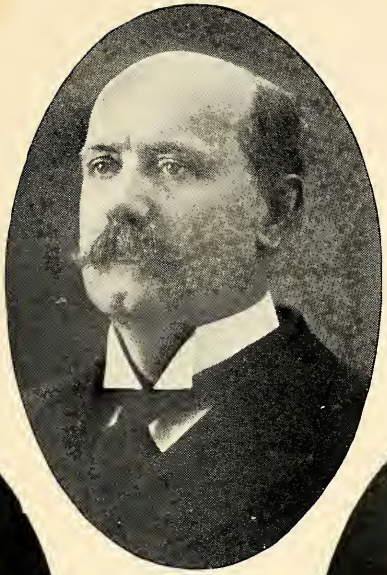
JOHN H. GOODELL, *Chairman*.

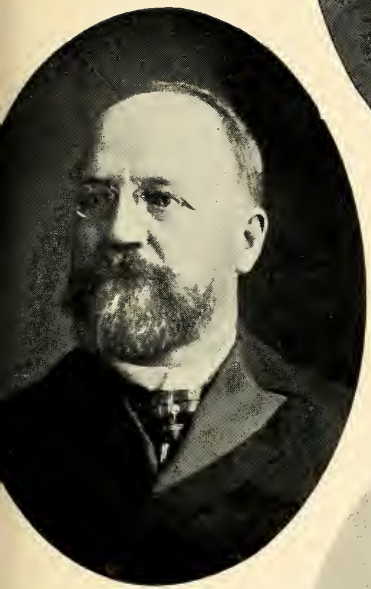
Thomas L. Barber,
Samuel B. Bird,
Joseph C. Cloyes,
James R. Entwistle.

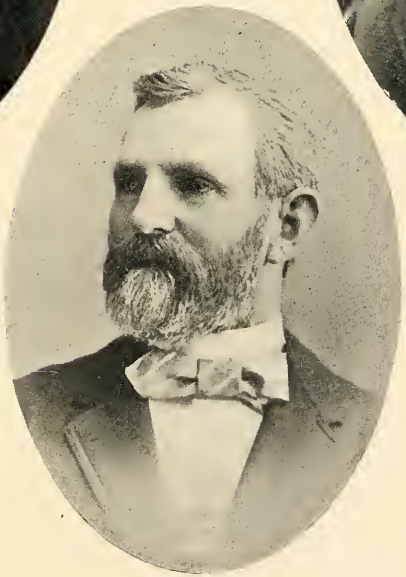
INVITATIONS.

SIDNEY A. PHILLIPS, *Chairman*.

Samuel B. Bird,
Nathaniel I. Bowditch,
Clarence T. Boynton,
Peter N. Everett,
Willard Howe,
Rev. Franklin Hutchinson,
Phineas G. Rice,
Edward J. Slattery,
Francis C. Stearns,
John H. Temple.







Rev. Franklin Hutchinson, Literary Exercises

Lewis M. Palmer, Music

Joseph C. Cloyes, Salute

Sidney A. Phillips, Invitations

Chairmen of Sub-Committees

RECEPTION.

SAMUEL B. BIRD, *Chairman.*

Walter Adams,
Enos H. Bigelow, M.D.,
Arthur C. Blanchard,
George A. Brock,
James L. Brophy,
Charles W. Coolidge,
George E. Cutler,
Rev. Lucius R. Eastman,
Rev. Fred'k E. Emrich, D.D.,
James R. Entwistle,
David T. Flynn,
Clifford Folger,
Charles J. Frost,
John H. Goodell,
Eleazar Goulding,
Melville E. Hamilton,
William H. Hastings,
Rev. John F. Heffernan,
Frederick B. Horne,
Willard Howe,
Rev. George E. Huntley,
Rev. Franklin Hutchinson,
Edward F. Kendall,
Charles D. Lewis,
Bernard F. Merriam,
John M. Merriam,
Rev. Abel Millard,
E. Lewis Moore,
Rev. Patrick B. Murphy,
Charles E. O'Neil,
Lewis M. Palmer, M.D.,
Sidney A. Phillips,
Edgar Potter,
Rev. John Peterson,
George A. Reed,
Harry C. Rice,
Edward J. Slattery,
Ernest C. Smith,
Franklin H. Sprague,
Rev. William H. Tower,
Horatio F. Twombly,
James J. Valentine,
Rev. Freeman T. Whitman,
Simeon H. Williams.
Rev. Alfred Woods.

EXERCISES IN SCHOOLS.

ENOS H. BIGELOW, M.D., *Chairman.*

Elbridge C. Barber,
Samuel F. Blodgett,
Clarence T. Boynton,
Orville W. Collins, M.D.,
Harry D. Eastman,
Rev. Fred'k E. Emrich, D.D.,
David T. Flynn,
J. Minot Harrington,
Joseph B. Johnson,
Harrison Kingman,
Willis A. Kingsbury,
Jesse W. Parmenter,
John H. Parsons,
Walter N. Sharp, M.D.,
Francis C. Stearns.

CHILDREN'S PROCESSION.

GEORGE A. REED, *Chairman.*

George F. Amadon,
Samuel F. Blodgett,
Nathaniel I. Bowditch,
George W. Buck,
Willis B. Chamberlin,
Clarence W. Coolidge,
Frederick M. Esty,
Thomas A. Finn,
John P. Freese,
Irwin G. Marsh,
George J. Masterson,
Peter McPhee,
George A. Merrill,
William H. Smith,
William H. Walsh,
Henry Whittemore,

CHILDREN'S ENTERTAINMENT.

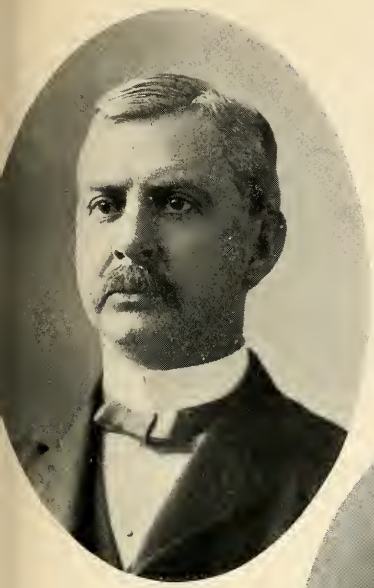
CLARENCE T. BOYNTON, *Chairman.*

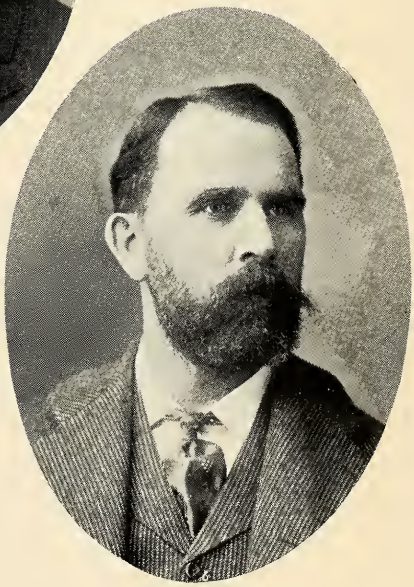
Stearns G. Davenport,
Alfred M. Eames,
Michael E. Fitzgerald,
James E. Hall,
Alfred J. Heath,
Matthias Hollander,
George L. Shutts,
Alfred N. Thompson,
Arthur C. Winch.

MILITARY, CIVIC AND TRADES' PROCESSION.

WILLIAM H. WALSH, *Chairman.*

Nathaniel I. Bowditch,
Edward J. Brown,
Eugene A. Clark,
Robert Dawson,
Edward L. Decker,
Edward L. Deschamps,
Alfred M. Eames,
James R. Entwistle,
Frederick M. Esty,
A. Howard Fiske,
Arthur M. Fitts,
Clifford Folger,
Edward Gleason,
John H. Goodell,
William F. Gregory,
Arthur V. Harrington,
Edward L. Hearn,
Abner Jones,
James W. Jones,
John P. Kyte,
Luke R. Landy,
Isaac N. Marshall,
John S. McNeilly,
Albert H. Ordway,
Francis E. Pope,
George A. Reed,
James F. Ryan,
Alanson B. Stearns,
Allston D. Swan,
John J. VanValkenburgh,
Nathaniel C. Videto,
Harry N. Winch.





Enos H. Bigelow, Exercises in Schools
Comer A. Belknap, Historic Places

Orville W. Collins, Exercises in Schools

Charles L. Curtis, Banquet
William H. Walsh, Procession

Chairmen of Sub-Committees

LITERARY EXERCISES.

REV. FRANKLIN HUTCHINSON, *Chairman.*

George D. Bigelow,
Howard K. Brown,
Robert Dawson,
Rev. Lucius R. Eastman,
Luther F. Fuller,
Rev. John F. Heffernan,
John M. Merriam,
Fred L. Oaks,
Frank W. Patch, M.D.,
Sidney A. Phillips,
Michael J. Shannon.

MUSIC.

LEWIS M. PALMER, M.D., *Chairman.*

Joseph S. Adams,
S. Newton Cutler,
Fred A. Dawson,
W. Frank Hurd,
Dennis J. Maguire,
William H. Smith,
Whittle Poor,
John J. Van Valkenburgh.

ATHLETICS.

PATRICK HAYES, *Chairman.*

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Harry W. Burke,
Gustavus Clapp,
John M. Curry,
Herbert W. Damon,
William A. Gaines,
John H. Keyes.
Harrie M. Howe,
James W. C. Lewis,
William O'Callahan,
Lewis M. Palmer, M.D.,
James P. Shay,
George T. Stevens,
William E. Sullivan,

BANQUET.

CHARLES L. CURTIS, *Chairman.*

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Melbert C. Brown,
Sanford M. Cutting,
Everett L. Eames,
Charles H. Fuller,
Edward C. Hardy,
Winthrop E. Harding,
Thomas F. Hastings,
Patrick Hayes,
Arthur D. Leland,
Frank M. Pratt,
Brainerd Rice,
Charles O. Trowbridge,
Edgar S. Twichell,
Joseph W. Tuttle.

BALL.

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Dr. Walter I. Brigham,
William E. Chenery,
Joseph C. Cloyes,
Frank W. Eastman,
Frank H. Fales,
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Charles A. Hemenway,
Alexander Hoyt,
John B. Lombard,
Alfred E. Martin,
Edward E. Reardon,
Frank P. Shannon,
William H. Walsh,

PRINTING.

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Orville W. Collins, M.D.
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George E. Fowler,
Isaac A. Lombard,
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Ora O. Davis,
Walter E. Mathews,
Charles J. McPherson,
William D. McPherson,
Walter W. Pease,
D. Murray Travis.

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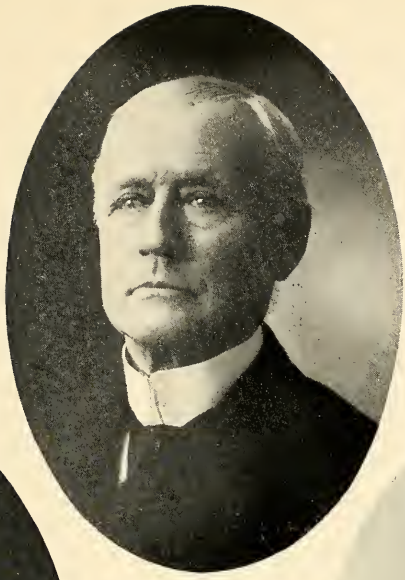
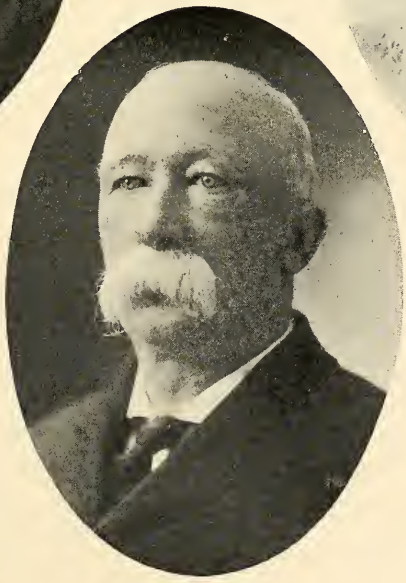
George F. Butterfield,
John T. Butterworth,
Alphonso E. Capen,
George L. Clapp,
George W. Cockell,
Richard L. Everit,
George H. Fitts,
Edward A. Forbush,
Wallace H. Frankland,
David O. Frost,
Chauncey U. Fuller,
Arthur V. Harrington,
Dr. Ezra A. Hobbs,
John P. Kyte,
Frank B. Newton,
William Nicholson,
William O'Callahan,
Henry L. Sawyer,
James P. Shea,
James J. Valentine,
Nathaniel C. Videto,
Harry W. Weeks,
Charles A. Williams,





Alfred M. Eames, Hospitality

Willard Howe, Ball
Patrick Hayes, Athletics

Charles W. Coolidge, Historical Exhibit

Chairmen of Sub-Committees

FIREWORKS.

JAMES H. ENTWISTLE, *Chairman.*

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Herbert C. Ellms,
Richard L. Everit,
Augustus M. Lang,
William H. Trowbridge,
George H. Waterman.

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CHARLES W. COOLIDGE, *Chairman.*

Zabdiel B. Adams,
Comer A. Belknap,
William W. Crouch,
Charles A. Eames,
George H. Eames,
H. Gardner Eames,
Luther F. Fuller,
Cyrus N. Gibbs,
Charles D. Lewis,
Thomas F. McNamara,
Oscar Ordway,
Edgar Potter,
Frank G. Stearns,
Timothy J. Sullivan,
Horatio F. Twombly,
James J. Valentine,
John F. Videto.

SALUTE.

JOSEPH C. CLOYES, *Chairman.*

George O. Bent,
Frank E. Hemenway,
Luke R. Landy,
William B. Wallace.

GROUNDS AND TENT.

RICHARD L. EVERIT, *Chairman.*

Comer A. Belknap,
Moses Ellis, Jr.,
Henry T. Fales,
Charles H. Fuller,
Oliver P. Glazier,
William H. Hastings,
Augustus M. Lang,
Phineas G. Rice.

HISTORIC PLACES.

COMER A. BELKNAP, *Chairman.*

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Walter T. Bent,
Henry C. Bowers,
Charles W. Coolidge,
David Fiske,
Charles J. Frost,
Edgar Hemenway,
Francis Hosmer,
Marcellus Nixon,
Frederick J. Stevens,
Edward Underwood,
J. Avery White,
Henry S. Whittemore,
Josiah S. Williams.

TRANSPORTATION.

FREDERICK M. ESTY, *Chairman.*

Alvah T. Bridges,
Daniel J. Cooney,
William T. Neal,
Charles A. Williams,
Sands S. Woodbury.

HOSPITALITY.

ALFRED M. EAMES, *Chairman.*

Charles A. Brown,
James Connor,
Charles L. Curtis,
Charles E. Daniels,
Harry L. Davenport,
Franklin E. Gregory,
Charles E. Haberstroh,
Harry P. Hastings,
Frank A. Kendall,
Bernard F. Merriam,
John L. O'Neil,
Robert F. Perkins,
George Rice,
Joshua Smith.

MEMORIAL VOLUME.

JOHN H. TEMPLE, *Chairman.*

Constantine C. Esty,
Rev. Franklin Hutchinson,
John M. Merriam,
James E. McGrath.

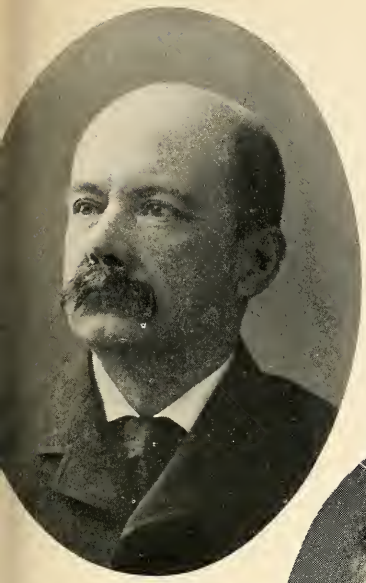
INVITED GUESTS.

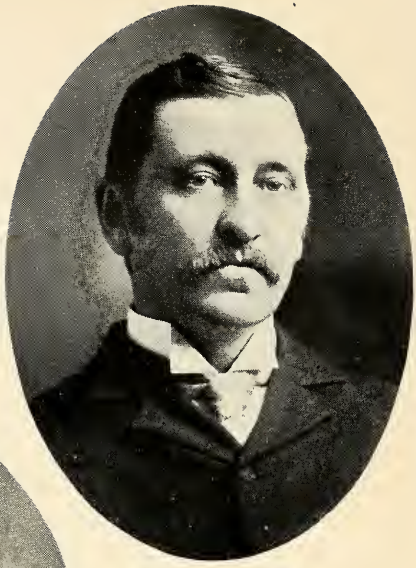
NATIONAL OFFICERS.

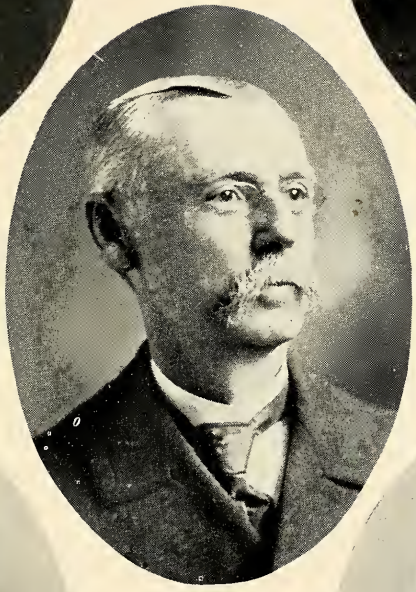
William McKinley, *President of the United States.*
John D. Long, *Secretary of the Navy.*
George F. Hoar, *United States Senator.*
Henry Cabot Lodge, *United States Senator.*
George W. Weymouth, *Member of Congress.*
Gen. Leonard Wood, *Governor of Cuba.*
Admiral William T. Sampson, *Charlestown Navy Yard.*
Capt. Charles J. Train, *Battleship Massachusetts.*
George H. Lyman, *Collector Port of Boston.*
Col. Charles K. Darling, *U. S. Marshal.*

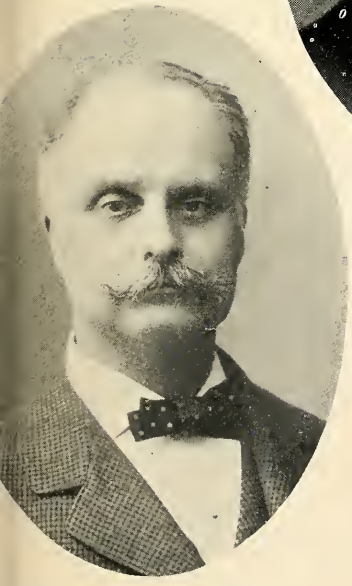
STATE OFFICERS.

Winthrop Murray Crane, *Governor of Massachusetts.*
John L. Bates, *Lieut. Governor of Massachusetts.*
William M. Olin, *Secretary of State.*









James R. Entwistle, Fireworks
Frederick M. Esty, Transportation

Clarence T. Boynton, Children's Entertainment
Richard L. Everit, Grounds and Tents

Charles H. Fuller, Decoration

Chairmen of Sub-Committees

Hosea M. Knowlton, *Attorney General.*
Edward S. Bradford, *State Treasurer.*
John W. Kimball, *State Auditor.*
John W. Hammond, *Justice of Supreme Court.*
Robert R. Bishop, *Justice of Superior Court.*
William B. Stevens, *Justice of Superior Court.*
George E. Smith, *President Massachusetts Senate.*
James J. Myers, *Speaker House of Representatives.*
Samuel Dalton, *Adjutant General.*
S. Herbert Howe, Henry D. Yerxa, } *Members of Executive Council.*
Col. H. S. Dewey, Col. W. H. Brigham, Maj. P. E. Hawkins, Maj. J. E. Lancaster, } *Members of Governor's Staff.*
Edmund Dowse, D.D., *Chaplain Massachusetts Senate.*
Albert H. Ray, *Senator First Middlesex District.*

MIDDLESEX COUNTY OFFICERS.

Charles J. McIntire, *Judge of Probate Court.*
George F. Lawton, *Judge of Probate Court.*
Levi S. Gould, *County Commissioner.*
Samuel O. Upham, *County Commissioner.*
Francis Bigelow, *County Commissioner.*
John R. Fairbairn, *Sheriff.*
Samuel H. Folsom, *Register of Probate.*
Edwin O. Childs, *Register of Deeds.*
Theodore C. Hurd, *Clerk of Courts.*
Joseph O. Hayden, *Treasurer.*
Fred. N. Weir, *District Attorney.*

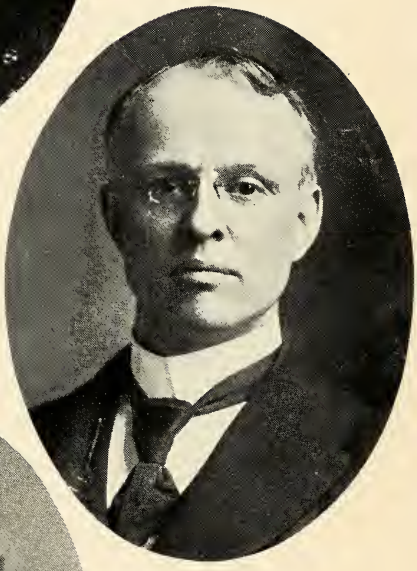
OFFICERS OF NEIGHBORING TOWNS.

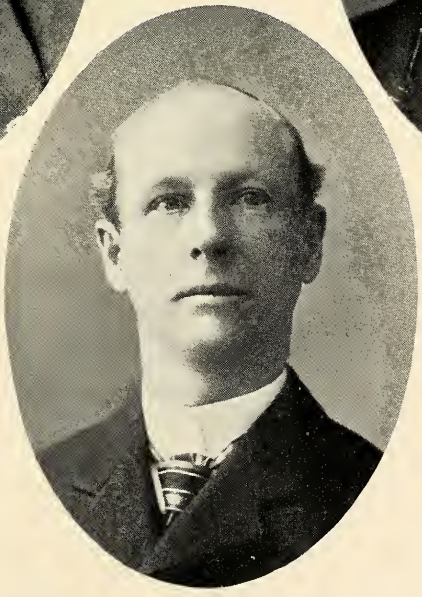
J. E. Woods, Granville C. Fiske, Albert H. Eames, 2d, } *Selectmen of Ashland.*
George N. Cobb, F. Dana Muzzey, Frank N. Shattuck, } *Selectmen of Natick.*

Charles H. Dowse,
Henry A. Dearth,
Frederick W. Cushing, } *Selectmen of Sherborn.*

Frank W. Goodnow,
George A. Haynes,
Waldo L. Stone, } *Selectmen of Sudbury.*

Ex-Governor William Claflin, Newton, Mass.
Hon. Charles Q. Tirrell, Natick, Mass.
Hon. George A. Marden, Lowell, Mass.
Rev. J. Holmes Pilkington, Framlingham, Suffolk Co., Eng.
Rev. Charles H. Parkhurst, D.D., New York City.
Rev. Addison Ballard, D.D., New York City.
Rev. Frederick L. Hosmer, D.D., Berkeley, Cal.
Rev. Samuel W. Eaton, D.D., Roscoe, Ill.
Rev. Edward D. Eaton, D.D., Beloit, Ill.
Rev. John K. McLean, D.D., Oakland, Cal.
Rev. Minot J. Savage, D.D., New York City.
Rev. Henry G. Spaulding, D.D., Boston, Mass.
Rev. John S. Cullen, Watertown, Mass.
Rev. Charles A. Humphreys, Watertown, Mass.
Rev. George J. Sanger, Danvers, Mass.
Rev. Joseph C. Bodwell, Lyndonville, Vt.
Miss Edna Dean Proctor, South Framingham, Mass.
Mrs. Frances A. Morton, South Framingham, Mass.
Mrs. David Nevins, Methuen, Mass.
Hon. James W. McDonald, Marlboro, Mass.
Hon. William N. Davenport, Marlboro, Mass.
Hon. Wellington E. Parkhurst, Clinton, Mass.
Byron B. Johnson, Esq., Waltham, Mass.
John S. Keyes, Esq., Concord, Mass.
Samuel J. Elder, Esq., Boston, Mass.
William B. Buckminster, Esq., Malden, Mass.
Alfred E. Cox, Esq., Malden, Mass.
Alphonso A. Rice, Esq., Washington, D. C.
John Edmunds, Esq., Philadelphia, Pa.
Charles F. Cutler, Esq., New York City.
John P. Brophy, L.L.D., New York City.
Joseph P. Warren, Ph.D., Boston, Mass.





ge A. Reed, Children's Procession

Maj. Isaac N. Marshall, Commanding Military
Charles J. McPherson, Representative 1900

Edward J. Slattery, Printing

Chairmen of Sub-Committees

PROGRAM

SUNDAY, JUNE 10, 1900

10.30 A.M. COMMEMORATIVE SERVICES AT THE SEVERAL CHURCHES.

3.00 P.M. UNION SERVICE IN PLYMOUTH CHURCH, FRAMINGHAM.

UNION SERVICE OF THE SUNDAY SCHOOLS OF SOUTH FRAMINGHAM IN GRACE CHURCH.

7.00 P.M. UNION SERVICE OF THE CHURCHES OF SOUTH FRAMINGHAM IN GRACE CHURCH.

CHAPTER II.

EXERCISES OF SUNDAY.

As the first important combined action of the settlers of the "Plantation" was to raise their "Meeting house" in 1698, and as their prescribed action under the "Order" of the General Court for the establishment of the Town was to convene in such "Meeting house" to organize by the selection of their first Town Officers, so it was eminently fitting that the first assemblies and exercises of the Bi-Centennial week should be in the "Meeting houses" of the present day, in which as well as in the churches of the Town generally, appropriate references were made to the coming events.

Programs of the exercises are now presented, with various sermons and addresses.

FIRST PARISH.

REV. CALVIN STEBBINS, *Pastor.*

FORE-WORD.

At a meeting of the members of the First Parish Church in Framingham held on April 8th, 1900, in consideration of the fact that the efforts for the incorporation of the town and the organization of the church were simultaneous movements, it was voted to celebrate in some appropriate manner the inception of the latter. A committee was appointed consisting of S. B. Bird, Franklin E. Gregory, William F. Gregory, Sidney A. Phillips, Joseph C. Cloyes, S. S. Woodbury, W. I. Brigham and Edward W. Kingsbury to make suitable arrangements. The committee invited the Rev. Calvin Stebbins to prepare an address for the occasion. The invitation was accepted and the address was spoken at the church on Sunday, June 10th.

ORDER OF SERVICE.

I. ORGAN VOLUNTARY.

II. EXHORTATION.

We are gathered here today in the fullness of the Summer, and on an occasion crowded with memories of the past, to praise and worship the God of our fathers and our God. His voice was heard in the morning of the world from afar, and in the evening He speaketh at the door; He saw the end from the beginning and wove the ages as upon a loom; He remembered the low estate of His children and bent to them His testimonies from of old; He made a way in the sea and a path in the mighty waters for our fathers and brought them in a way they knew not, and led them in paths they did not know.

Let us rejoice and be exceeding glad. Let us sing unto the Lord a new song, and make known his deeds among all the people. Let us talk of all his wondrous works, and sing of the glories of his kingdom, which is an everlasting kingdom, which makes the darkness light and the night to shine as the day, and us able to say with the men of old:— "Doubtless Thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not; Thou art our Father, our Redeemer; Thy name is from everlasting."

> "Praise God, our Maker and our Friend;
> Praise him through time, till time shall end;
> Till psalm and song his name adore
> Through Heaven's great day of evermore."

III. CHOIR.

IV. THE 84TH PSALM.

V. PRAYER. By the Rev. Henry G. Spaulding.

VI. RESPONSE.

VII. HYMN. *By Samuel Longfellow.*
"O Life that maketh all things new."

VIII. SERMON. By the Rev. Calvin Stebbins.

IX. PRAYER.

X. HYMN. *By Ralph Waldo Emerson.*

Read by the Rev. Horatio Stebbins, D.D.
of San Francisco, California.

We love the venerable house
Our fathers built to God;
In heaven are kept their grateful vows,
Their dust endears the sod.

Here holy thoughts a light have shed
From many a radiant face,
And prayers of humble virtue made
The perfume of the place.

And anxious hearts have pondered here
The mystery of life,
And prayed the eternal Light to clear
Their doubts, and aid their strife.

From humble tenements around
Came up the pensive train,
And in the church a blessing found
That filled their homes again;

. . . . . .

They live with God; their homes are dust;
Yet here their children pray,
And in this fleeting lifetime trust
To find the narrow way.

. . . . . .

XI. BENEDICTION.

XII. ORGAN.

SERMON BY THE PASTOR.

I stir up your pure minds by way of remembrance.
2 Peter iii, 1.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers.
The Acts xxiv, 14.

It has been suggested that there are two kinds of memory. One belongs to the individual and has to do with his life only; it connects his today with his yesterdays, and gives continuity to his existence in time. The other takes him out of himself and brings him in contact with immortal principles as illustrated in the lives of others, and associates his life with exalted feelings and heroic deeds. When his pure mind is stirred by way of this remembrance, he is taken out of his personal experience and made partaker of another and a higher spirit. In response to its suggestions, he sets apart days in which to commemorate the announcement of great principles in politics, morals and religion. He keeps the birthdays of men he has never seen, decorates public halls, squares and gardens with the representations of heroic and civic virtues; he keeps the centennial of the state, of the incorporation of the town and of the formation of the church. This is the principle that brings us together today that our pure minds may be stirred by way of remembrance.

The incorporation of this town took place in the last year of the seventeenth century and about the same time the people went about the organization of a church. It was a period of great financial depression, accompanied with spiritual dejection throughout all New England, and especially in the Province of Massachusetts Bay. The old century went out in gloom, and the new came in with a joyless morn. The period has been rightly called "The dark days of New England." The first generation, the sturdy men who laid the foundations and built the basement story of our great structure of nationality, had gone, and the great generation which achieved our national independence was yet to come.

In the meantime there was little, apparently, before the people but a hard struggle for life. The witchcraft mania had left a baleful trail behind it. The disastrous failure of

First Parish Meeting House. Erected 1847

Sir William Phipp's expedition against Quebec had broken the spirit of the people, carried mourning into hundreds of homes, left the borders open to the hostile incursions of French and Indians, had loaded the colony with debt, and an attempt to create money out of the public credit had resulted in great financial distress. Disasters on sea and land came thick and fast: hurricanes, hail-storms, floods whose violence changed the channels of rivers, ministers' houses struck by lightning, and great loss of cattle;—

> To Horses, Swine, Net-Cattle, Sheep and Deer,
> Ninety and seven proved a mortal year,

a scarcity of food, high prices, the coldest weather in winter since the country was settled, all this did not fail to have its impression upon the minds of the people. The tone of social and moral life had deteriorated, and there was a marked change in manners for the worse, but theology was triumphant. It was under these circumstances that the people of the new town laid another burden upon themselves and went about to build a church.

Two hundred years is not a very long period in the history of English-speaking men in their old home, but it is a long period in the New World. It measures one half the time since Columbus discovered America, and about all the time that his great discovery has been a blessing to mankind.

This period of two hundred years has been a field for the action of occult and powerful forces, and through their agency amazing changes have been wrought in every department of human life. It seems impossible that the present should be the legitimate child of the past. Yet the men of old were the makers of today, but were unconscious of what they were doing. There are few more striking illustrations of the presence of a divine hand guiding in the affairs of men than the fact that men are not allowed to be frightened by foreseeing the results of their labors. If the founders of this church could have foreseen the results of these two hundred years, they would have dismissed at once the thought of building a church for such an end. And this is true in regard to every church in christendom.

The Puritans brought with them to this country two institutions which were almost co-eval with the origin of man. Both had the same object in view—the realization of the moral law in human conduct. One speaks in a command, and says to all for the good of all: "Thou shalt"; the other is voluntary, and speaks in a vow; "We will." The one is society in state, the other society in church.

A great experiment was to be tried here with both these forms of society. The experiment in state was no other than to see whether the social pyramid would stand more steadily on its base than as heretofore on its apex. The experiment in the church was equally bold; it was no other than an attempt to organize a voluntary body, without priest and without ritual, which should be self-governing and be able to meet the moral and religious wants of human nature.

We are here today to rejoice in the fact that the First Church in Framingham has weathered the storms and vicissitudes of two centuries; that it has adjusted itself to the changed conditions and wants that have occurred in that time; that it has today no quarrel with civilization, science or reason, and that it brings to us the lesson, ever old and forever new, that is folded up in those four words of amazing import and exhaustless significance,— God, immortality, duty and liberty.

It has been wittily said that;—

> Little of all we value here
> Wakes on the morn of its hundredth year
> Without both feeling and looking queer.
> In fact, there's nothing that keeps its youth,
> So far as I know, but a tree and truth.

The tree and truth have this in common—they both grow, and truth grows forever; it has perennial youth, and an institution that embodies it and grows with it, that can adjust itself to a fuller life and afford its tenant larger accommodations as the generations come and go, is here to stay while truth has need of it.

It might seem pleasant to look in upon the fathers as they gather for the first time in the new meeting house on the hill in yonder cemetery. We should without doubt, find

them all there, for, as John Adams said,—"Man is a church-going animal"; at least he was in those days. But only the most tolerant, and the most gifted spirits of today, could enter into those services two hundred years ago and rejoice with them that do rejoice.

The fathers of New England, as was natural, brought with them many old-world habits of thought and feeling and planted them here, but it is strange that the survival of the spirit of caste should have been fostered in the services of the church. "It is somewhat noticeable," says one of our historians, "that equality in the worship of a common Creator has been as little observed in democratic New England as in any country classed as civilized, if, indeed, it has not been less observed." (*Adams' Three Epochs, II, 739.*)

The assignment of the pews and sittings in the meeting house was a very important subject and one that had to be handled with great caution. This little church in the wilderness was keenly alive to social distinctions, especially in worship. In the town meeting all men were equal. The ballot-box swept away all distinctions.

The spirit of caste took refuge in the Church in a form that had already an unenviable reputation on account of the fierce imprecations called down upon the heads of those who sought the chief seats in the synagogues. But our fathers were Old Testament Christians.

In this church at first the most highly esteemed situations for worship were under the galleries, and the representatives of social position and wealth secured these, and with the permission of the town built pews for themselves and their families, and without permission cut doors and windows of all shapes and sizes in the walls. Our fathers had some strange notions on this subject of pews. At Braintree, the town gave William Rawson the privilege of building a pew, between or upon the two beams over the pulpit, but in such a way as not to obstruct the light. (*Braintree, Town Records 36.*)

The body of the church was filled with benches. The half of the floor and galleries to the left of the minister was assigned to the women and the right to the men, and the

boys were put by themselves, and the tythingman was instructed to see to it that they did not neglect the means of grace. The town records show how the dignity of the sittings was adjusted. It was voted: "That in dignity the seats shall rank as follows:—the table (the deacon's seat) and the foreseats are the two highest; the front gallery equals in dignity the second and third seats in the body of the house; the side galleries equal in dignity the fourth and fifth seats in the body of the house." The worshipers here were very jealous of their rights, and the deacons were requested to take special notice "that all persons do keep to their own seats appointed to them and keep out of the seats of others whereby the Sabbath is profaned."

Wealth has wiped out most of these distinctions in the church, but one was especially tenacious of life and many of you may recollect it. Behind the men's seats, or up in the corner of their gallery, was the place of dignity for the colored population both slave and free, for the slave was here in early times. The Rev. John Swift, the first minister of the church, owned five of his fellowmen. The parson does not seem to have been a hard master. After the first secession from the church, about the year 1735, Nero, one of his slaves followed those who left and joined the church in Hopkinton on the same conditions as the others. The rights of his mind at least were respected by his master. Mr. Swift however showed that he had a will of his own. He refused to give the seceders letters of dismissal from this church. They were however received into the church at Hopkinton and years of controversy made the case very celebrated in the history of ecclesiastical polity in New England.

There is something like irony in the fate that lifts one of the humblest worshippers in a church to fame and leaves his betters to be forgotten. Just before the Revolution a slave belonging to Major Lawson Buckminster joined this church under the "half-way covenant," which indicates to us that he was a very sensible man. He joined the "Minutemen" also and when the first alarm came he went to Lexington, Concord and Cambridge. He enlisted at once for three

months, and, as his master was a patriotic man, he received without any doubt his liberty. He then enlisted for eight months, then for three years and at the expiration of the time enlisted again for three years and was honorably discharged at the close of the war. This man, Peter Salem, as he was called, was at Bunker Hill and Saratoga, as his tombstone in the cemetery testifies.

In the Trumbull Gallery at New Haven, hangs a picture of the Battle of Bunker Hill by our great historical painter, John Trumbull. The thousands from all parts of this wide land who look in admiration at the noble work of the artist, will not fail to notice the colored man in the foreground behind the retreating Americans adjusting his firelock as for one more shot in defense of the half finished redoubt.

One of the greatest orators of our country, and indeed of our century, said on Bunker Hill, as he pointed to the noble shaft:—"It is the monument of the day, of the event, of the battle of Bunker Hill; of all the brave men who shared its perils,—alike Prescott and Putnam and Warren,—the chiefs of the day and the colored man Salem, who is reported to have shot the gallant Pitcairn as he mounted the parapet."

Whatever our fathers may have done and whatever we may do, it is well to bear in mind this one fact: that there is a church of the living God on earth, the great church of history. In this church where the immortals are gathered no questions are asked about a man's social position, wealth, color, orthodoxy, or heterodoxy. The brave heart loyal to truth and liberty gives a man a place in the ranks of the just, and humanity is satisfied, for no one is ashamed to stand beside Peter Salem at Bunker Hill.

Important as the meeting house of our fathers was in a religious point of view, as the meeting place with God, it was also the meeting place with men, and was the centre of their social and political life. They never allowed any superstitions to grow up around it. They had no such feelings towards it as the Catholic or the Episcopalian cherish for their places of worship, nor even the milder reverence that has grown up in the minds of their children in this irreverent generation.

There was no sacred enclosure; the ground in front of it was usually the training field, the stocks were in close proximity to the door, and the whipping post was not far off. The ammunition and arms were stored in the loft over the auditorium, and the minister was allowed to store his corn there, but not in such quantities as to endanger the building; in one case the poor man was limited to two hundred and fifty bushels. In the auditorium the town meetings were held, and they were of frequent occurrence.

The church and the town were virtually one until the charter of William and Mary, when a property qualification took the place of a theological. But the two continued to act together until the constitution in 1820 which completed the separation of church and state. When the first minister of this church was settled, the town acted in its corporate capacity in calling him, and all the inhabitants were assessed to build the church, pay his salary and the running expenses.

But the outward history of a church is of little consequence compared with the history of the progress of its thought. To understand this we must take a general survey of the religious thought of New England during these two hundred years, and then we shall be able to see more clearly the work done here.

The discussions in the New England churches were not at first of a theological character, but were confined chiefly to matters pertaining to church polity or government. This was natural, as they were departing widely from the usages of the reformed churches. The first churches in New England were bound together by a covenant and not by a creed, and, while on friendly terms, were wholly independent of each other. There was nothing in the covenant of the First Church at Salem that an ordinary Unitarian would object to. Indeed it is inscribed on the walls of the church today and reads as follows:—"We Covenant with the Lord and one with another; and do bind ourselves in the presence of God, to walk together in all his ways, according, as he is pleased to reveal himself unto us in his Blessed word of Truth."

These discussions finally culminated in the Synod of Cambridge in 1648. The churches were all but two repre-

sented and adopted with singular unanimity a platform prepared by Richard Mather. It laid down the doctrine that every candidate for church fellowship must satisfy the church as to his knowledge of Christian doctrines and the reasons therefor, and have experienced what was called regeneration. The standard of the Westminster Assembly of Divines was adopted and the churches of New England became hot-beds of dogmatism and intolerance.

After the settlement of the question of church polity the people turned their attention to theology and became the most Calvinistic people in the world, with perhaps the exception of the Scots. The five points of Calvinism covered the whole field of their thoughts.

It is a very striking illustration of the complete revolution that has taken place in religious thought in New England that the themes which occupied the attention and thought of the fathers have lost all interest for the children. They have disappeared from the life of today and hardly left a wreck behind them. There are probably very few persons in this audience, if any, or in this town, whether orthodox or heterodox, who could name "the Five Points of Calvinism." We are not told by any high authority in spiritual things that: "The times of this ignorance God winked at but now commandeth all men everywhere to repent." "But brethren I would not have you ignorant" of what the fathers thought vital to salvation. The Five Points are as follows:—

I. Predestination, or particular election.
II. Irresistible Grace.
III. Original Sin, or Total Depravity.
IV. Peculiar Redemption.
V. The final perseverance of the Saints.

It was a period of astonishing theological activity. In illustration of these frightful themes whole bodies of divinity were published, but they were first delivered as sermons. Samuel Willard left a work entitled "A complete Body of Divinity," which was published in a huge tome of nine hundred and fourteen pages, each page having two columns, in small and compact type. It was all delivered in two hun-

dred and fifty sermons in the nineteen years, extending across the period of the organization and early years of this church.

But whatever we may think of the theology of John Calvin, we must acknowledge that Calvinism has produced a very remarkable race of men, and has left to us a royal inheritance of political institutions and liberties. It was not a bad mental stimulus and the child was early exercised and trained in it. He was not sent to a girls' school, but he was given the catechism of the Rev. John Cotton,—"Milk for New England Babes Drawn from the Breasts of both Testaments for their Spiritual Nourishment." You may think that there was little milk in it, but you may be assured of this one thing,—there was no water. The child had a rugged training and acquired a mental culture of inestimable value. He was taught to think clearly and deeply. Thus Calvinism nursed, educated and armed with invincible might an antagonist who by and by would question not its reasoning but its premises.

But Calvinism as exhibited in Puritanism not only exercised the reason, it strengthened the domestic affections, and through them brought into the field of church polity another factor. In the Puritan church everything culminated at the communion table, and no one could approach it but a member of the church who was sound in his belief and had had personal assurance of his own regeneration, and only such had a right to bring their children forward for baptism. But the younger generation, although good men living blameless lives and who had themselves been baptised in infancy, did not join the church. The position of their children was pitiable enough; they were little pagans who had strolled into the services of a Christian church, but were outside its guardianship and beyond "the ecclesiastical inspection" that goes with baptism.

The parents were anxious to have their children baptised, and, on the ground that they were born into the church and entitled to its care and nurture, the church yielded and parental affection triumphed over orthodoxy. This is known in our history as "the Half-way Covenant." It met with

little opposition, as the grandparents who had the matter in their hands wished to have their grandchildren baptised and see them under the protection of the church.

The half-way covenant theory is usually looked upon as the mother of that brood of heresies known as Unitarianism. However this may be, it introduced into the polity of the church of that time a new principle, a principle that announced that the church was made for man and not man for the church. It was the beginning of a movement which in time changed the church from a little private party of "visible saints," who thought they had been elected from the foundation of the world to be the especial recipients of divine favor, and made it an organization of men and women whose object it was to succor, and cultivate all noble aspirations after the divine and quicken and energize all kindly feelings towards the human.

It was the beginning of a great advance in thought, feeling and practice. Some of the bars were removed and not even Jonathan Edwards could put them back, and he lost his pulpit at Northampton for trying to do so. Let me quote on this point the words of an accomplished historian whose recent death we all have reason to lament. The Rev. George Leon Walker, D.D., in a lecture delivered to the students of a theological school has said:

"It is no exageration to say that, though the Congregational churches of New England have rejected the Half-way-Covenant theory, they are today generally admitting to full communion a membership which exhibits less clearly understood and realized convictions of sin and of the necessity of atoning grace as the only hope of lost men than under that system were often expected of those who came only halfway within the covenant doors." — (*Some Religious Aspects*, *174*.)

In the fourth decade of the eighteenth century it was noticed that a marked decadence of religion and morals had taken place and a thorough reform was called for.

The man was at hand to organize the crusade and restore the old discipline and rigidity. The powerful genius of Jonathan Edwards now came to the front. He was unsur-

passed as a dialectician, but his clear, calm, cold and merciless logic was reinforced by an imagination that the greatest poets might have envied, which gave to everything he said an intense realism. He appealed at once to the mind and heart, to the reason and to the feelings. The dogmas of Calvinism in his hands ceased to be mere theological abstractions that might lie dormant in the soul until the day of judgment, but dreadful realities of imminent and supreme importance, and he introduced and emphasized with great skill a new feature, the personal responsibility of the sinner for his graceless state. "The Great Awakening" was the result of his preaching. Whitefield came from England with his blazing oratory to swell the influence until the country was in a whirl of religious excitement of the greatest intensity. "The dry bones of the prevailing orthodoxy rattled, and the people came to Christ in flocks," as Edwards said.

The excesses of the movement were very great, and some questioned the spirit, whether it was of God or no. Among these was Charles Chauncy, one of the leading ministers of Boston. He opposed the whole movement, publicly denounced Whitefield, and entered into a discussion with Edwards himself. But the Lord's Supper was more strictly guarded and the road to church membership was made more difficult and thorny than before. The result, however, was not encouraging. When the excitement subsided and men began to think once more, a reaction set in which produced astonishing results.

The reaction brought together scattered influences that had been working for a long time in silence. The clergy and the laity began to study in the spirit of real investigation, and heretical views ceased to be feared. At the close of the "Great Awakening," a Boston bookseller brought out an edition of Emlyn's "Humble Inquiry," in which was stated very cogent reasons for not believing the doctrine of the Trinity. The great teachers began to give reasons for the opinions they taught, and did not depend upon scriptural proof-texts. The War of the Revolution had a tremendous influence upon the religious thought of the people, for of

religion it may be said, as Hosea Biglow said of its great coadjutor:

> "civlyzation does git forrid
> Sometimes upon a powder-cart."

The humanities began to come into the foreground and scholastic dogmas sank into the background. When the alarm was sounded it was too late; the great majority of the people in the leading churches had ceased to be orthodox.

The legitimate result of these reactionary and advancing forces was American Unitarianism. As a movement it was open to the influences of all the ages, and has been so far open to the influences of the age that was present as time advanced. It allowed human nature its right to speak on the high problems of the soul, of time and eternity, and it affirmed with all its strength the veracity of its intellectual, moral and spiritual convictions. It has drifted, rather than been guided by any human hand, through many stages of experiences and many phases of thought, and has been vexed by many sharp controversies, but its discussions have seldom descended to wrangling. At last it has taken a position upon which all can stand.

The youngest church in christendom, it has accepted the oldest and the simplest statement of faith and practice in the world. This statement is an affirmation of the aim of all the various manifestations of religion on earth. It is so broad that it takes in all the races of men and is good for all time and eternity. Its disciples may be denied the name of Christian, they may themselves think they are or they may think they are not; it is not a matter worth discussing. But it is well to remember that you have the only bond of union and liberty in christendom, that has the express and unequivocal sanction of Jesus of Nazareth. He said of the two great commandments of the law which are inscribed on your banner: "Do this and thou shalt live."

When we pass from the broad stream of the general history of the Church to the history of individual churches, we find ourselves very often, alas, in eddies, whirled about by angry waters that chafe and foam and fret and are dark with mud, and full of floating debris which has drifted in from all

directions. Men are never absurd on purpose, but a church quarrel comes very near the line that divides the reasonable from the great inane. I have never heard one cited as an evidence of "total depravity." Perhaps it would prove too much and weaken the cause.

It is not worth our while to rake the ashes of the past for the dying embers of old church quarrels. They are in their origin usually of a personal nature, and they try to invest themselves with ecclesiastical dignity by putting on a dress clumsily patched up out of so-called Christian doctrines. It is astonishing how pious and orthodox men will grow when they are like to get worsted in a church quarrel. They are then just in a condition to do an incalculable amount of harm, that does not die when the original actors are dead, buried and forgotten, but illustrates the truth of Mark Antony's saying:—"The evil that men do lives after them, the good is oft interred with their bones." But the kingdom of God suffereth violence and violence taketh it by force. There is no better evidence of the vitality of the church than that it can stand a succession of these rackets. This church has great vitality.

The original covenant of this church, signed by eighteen persons (men) on the 8th of October, 1701, is a document of about two hundred words in one sentence. (Forty years later Jonathan Edwards proposed a covenant of one thousand five hundred and sixty-eight words.) It began in the conventional form of the time with a confession:—"We do, under a soul-humbling and abasing sense of our utter unworthiness of so great and high a privilege as God is graciously putting into our hands, accept of God the Father, Son and Holy Spirit, for our God in covenant with us," and so forth.

The humility expressed in the early covenants, so foreign to our thought and feeling, was not of the Uriah Heep type. The familiar couplet of the New England Primer:—

> "In Adam's fall
> We sinnéd all,"

is very democratic in its spirit; it puts kings and priests on a level with the lowest, poorest and weakest, and humility is

the only becoming state of mind, for "all are made liable to all the miseries of this life, to death itself, and the pains of hell forever." Humility is the only possible state of mind for him who believes this and sees the everlasting glories on the one hand and the everlasting fires on the other.

There was a time when men believed that they were born children of wrath, but that God had opened a way of escape and had given them assurance of it. We today, both orthodox and heterodox, are prone to forget that the infinite Originality is equal to any condition a human soul may be in and can give it the peace of heavenly places if it looks up to God.

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This covenanting with God is at best a matter of legality, and belonged to the thought of a people who clung to the idea of commercial relations in spiritual things. There is a vastly higher relationship folded up in the familiar words taught us at our mother's knee, "Our Father who art in Heaven." The simple question for us to settle is whether we feel the latter as strongly as our fathers did the former.

It was without doubt understood that the creed of the Church was the Confession of Faith adopted at Boston in 1680. But the Church was not up in all respects to the requirements of organized Congregationalism. The office of Elder does not seem to have been provided for. The theory was that the will of Christ ought to govern in the Church. But who was to interpret that will? In the New England theocracy it was not revealed to the church members but to the elders. When the elder ordered business or administered admonition, every faithful soul was expected to assent, and if he did not he was held as "factious and obstinate." The elders have been rightly called "a speaking aristocracy in the face of a silent Democracy." With this class of ecclesiastical tyrants this church would have nothing to do. The church was right, for the office of elder has no foundation in either Scripture or reason, and was an invention of John Calvin. But the rejection of this functionary caused a great deal of trouble and was one of the causes of two secessions from the church. The spirit of dissension ran so high at one time that the Lord's Supper was omitted, and

at another time that a day was set apart for humiliation and prayer on account of dissensions.

It is a very significant fact that while the Great Awakening was in progress and the churches in the neighborhood were aroused, and Edwards himself preached in this immediate vicinity, he was not asked, so far as I can find, to occupy this pulpit; Whitefield preached in town once but not by invitation of this church. The people seem to have objected to the methods pursued, and the name of their minister is not among those who signed the great declaration of approval.

But quite as significant of the tone and temper of the people is their action at the ordination of their second minister, the Rev. Matthew Bridge. A committee was selected "to be the mouthpiece of the church at the council." They proposed to the candidate two questions; one of a general nature as to church government, and the second was, "if in important matters he was willing to take the vote of the church with uplifted hands." His answer was satisfactory to the great majority. But a protest was sent to the council against the ordination of the candidate on the ground that "the scope and tenor of his preaching was unsatisfactory, that many such doctrines, as we esteem of greatest importance, are wholly omitted or at best slightly touched upon in his sermons, particularly the doctrine of original sin, the imputation of it; the total loss of the image of God in the fall of Adam; the wrath and curse of God consequent thereon," and six other doctrines that have the genuine ring of the faith once delivered to the saints by John Calvin.

Mr. Bridge was, however, ordained, as he said, "on the old foundation." The dissenting brethren seceded and formed a new church which had a short history, and the newly ordained minister was left to pursue his work in peace for years to come. After his death the church was without a settled minister for some years, but at the close of the Revolutionary War the people called the Rev. David Kellogg. He was a conservative man who held orthodox views, loved peace, and did what he could for union. He reinstated the reading of the Scriptures as a part of the church services,

OLD MEETING HOUSE

FRAMINGHAM.

Drawn
SEPTEMBER 1843
BY
W.H.BOYNTON

Erected 1807

which was looked upon as "unedifying" in the churches of New England, and the town granted eight dollars to purchase a Bible for the pulpit. He was also instrumental in inducing the people to use Watts's Hymns and Psalms.

This church as an organization, like many others at that time, was steadily declining in numbers and power, owing to a very gradual and silent change that was taking place in the minds of men. During Mr. Bridge's administration, extending over twenty-nine years, from 1746 to 1775, eighty-one men had joined the church on confession of faith. During the administration of Dr. Kellogg, extending over forty-eight years, from 1781 to 1829, there were only sixty-nine.

A crisis was approaching and its coming was accelerated by a meeting held on the 24th of April, 1826, at which a parish was duly organized according to law. From this time all connection between the town and the parish ceased, and the church became independent of civil authorities. This movement opened the way for the parish to take a hand in the management of affairs and have a voice in the proceedings, and the need of an assistant to the now aged Dr. Kellogg afforded an occasion.

It was, however, soon apparent that the church and the parish were not likely to agree in the selection. They sought to bridge over the difficulty by employing preachers of the old and the new school to occupy the pulpit alternately. But the experiment was a failure, and nothing remained but a trial of strength, and the parish was victorious. The minority seceded. This was the third secession from the church in its history. The first two were failures, but the third was a success. It took the name of the "Hollis Evangelical Society"—a name sacred to Unitarians, and we have to thank them for educating the Rev. Minot J. Savage for our ranks.

The people of the First Parish immediately erased the names of the second and third persons of the Trinity from their covenant and called a minister. Their intelligence and their theological position is clearly indicated by the character of the men they invited to take part in the ordination of their new minister. They named for the sermon Dr. Channing or

the Rev. James Walker, for the ordaining prayer Dr. Lowell, and for the concluding prayer the Rev. Ralph Waldo Emerson.

Now that the noise of the controversy has died away it is pleasant to note the undertones of kindly feeling that have come down to us. The First Parish put on record an expression of their sorrow that so many of their fellow-worshippers and their old minister had left them. Dr. Kellogg was invited to sit with the council at the ordination of his successor, but declined on account of the infirmities of old age. He was invited to occupy his old pulpit afterwards and did. At his funeral the minister of this church, the Rev. William Barry, the conscientious and graceful historian of the town, took part in the services. It had been decided by the Supreme Court of the Commonwealth that a church separating for any cause from a parish loses its existence in the eye of the law, and, therefore, that the seceding body could have no right to either the name, furniture, records or property of the church. The First Parish appointed a committee to confer with a committee of the new church and instructed them to make this proposal: — That the records go to the First Parish and the communion service to the new church; it was accepted. The time is coming when the proud and opinionated with their egotism will vanish and only the bright side of these old stories will find a place in our remembrance.

It would be pleasant, did time permit, to look in upon the charities of the church,— and there are plenty of illustrations of the great human heart that was in it,— and to speak of private generosity that with wise foresight has blessed the present and the future. It would be pleasant to speak of those men of culture and deep moral convictions who have stood in this place and spoken for God and duty, and to remind you of those brave men whose hearts "on war's red touchstone rung true metal,"— and among them stand two of your own ministers, Matthew Bridge and Charles A. Humphreys, who ventured their lives, one to throw off the yoke of an English king, the other to redeem the land from the more odious tyranny of a slave-holding oligarchy; it would be

pleasant to speak of those men of affairs who have taken no unimportant part in the great business of the world, and of those who have been interested in the world of letters, one of whom, Lorenzo Sabine, has become the conscientious and painstaking historian of an unpopular cause,— the Loyalists of the Revolution.

It is a pleasant duty to pause in the rush of affairs and commemorate the heroic virtues of the men and women who toiled in the past and made the summits of the present accessible to their children; summits where the air is invigorating and bracing, and the outlook is wide, and where the native spiritual instincts of the soul, those

> "High instincts, before which our mortal nature
> Did tremble like a guilty thing surprised;
> Which be they what they may, are yet the fountain
> Light of all our day; the master light of all our seeing,"

can act with greater freedom and power.

It is indeed a blessed privilege, as well as a duty, to give thanks for the organization through which the fathers wrought with such beneficent results for us and those who come after us. We celebrate today the formation of that Organization two hundred years ago. What are its relations to us now? Is it like "a Pine-tree Shilling," valuable chiefly on account of its age, or is it about to enter upon a larger field of action and exert a greater influence than ever before with the coming in of another century?

It has helped the fathers to deliver themselves and their children forever from the thrall of cruel creeds, and from those grim idols "graven by art and Man's device," called theological dogmas, some of which had a striking resemblance to Moloch, "horrid king," who "made his grove

> "The pleasant valley of Hinnon, Tophet thence
> And black Gehenna called, the type of Hell."

Their efforts have left us an atmosphere unpoluted by brimstone-fumes, and a sky without a trace of apocalyptical phantasmagoria. It was, indeed, a great work, but a greater

remains to be done, and it is a work in sweet accord with the spirit of a Christian church; a work not of destruction or of theological controversy, but of discussion and education, peace and union.

Human nature, as we have come to see it, is not a devilish anarchy, but a hierarchy of powers, rising one above another until the highest brings the human into communion with the divine. Each has rights in its own sphere, but the lower has no rights except to serve when the higher makes its demands.

It is the high function of the Church today to remind us of the great possibilities of our nature, to encourage us to trust our spiritual intuitions as we trust the revelations of our sense; to show us that "the perennial fountains of religion lie in the primal essence of the reason and the moral conscientiousness," and that there we find "a Spirit that beareth witness with our spirit that we are children of God;" to so cultivate the devout trusts and habits of the soul as to enable us to read aright the moral significance of the past and separate with unerring instinct the truth of God from the egotism of man; to so nourish the spirit of humility that we may ever be seekers and learners; to so inspire our minds with the spirit of reverence that we may walk with uncovered heads, not only in the presence of the sublime manifestations of nature, but in the presence of sobbing grief and kneeling penitence; to so emphasize the power of the conscience as to make us sure "our sins will find us out;" to so encourage us to believe in the good and its final triumph over evil, that the night will shine as the day, while we work or wait for the dawn; and to impress upon us the all-consoling fact that, whatever may happen, the infinite Love and Care is so great that even "the hairs of the head are all numbered."

On these grounds and for these causes the Church makes today its appeal to you all, both young and old. It is the noblest appeal that was ever made to man, for it makes possible a glorious state of society based on a reasonable and consecrated obedience of the two great commandments of the law,— love to God, and love to man.

MINISTERS.

JOHN SWIFT.
Settled Oct. 8th, 1701 — Died April 24th, 1745.

MATTHEW BRIDGE.
Settled Feb. 19th, 1745-46 — Died Sept. 2, 1775.

DAVID KELLOGG.
Settled Jan. 10th, 1781 to Jan. 20th, 1830.

A. B. MUZZEY.
Settled June 10th, 1830 to May 18th, 1833.

GEORGE CHAPMAN.
Settled Nov. 6, 1833 — Died June 2, 1834.

WILLIAM BARRY.
Settled Dec. 16, 1835 to Dec. 16, 1845.

JOHN N. BELLOWS.
Settled April 15, 1846, to Oct. 16, 1847.

JOSEPH H. PHIPPS.
Settled Nov. 16, 1848 to 1853,

SAMUEL D. ROBBINS.
Settled 1854 to 1867.

HENRY G. SPAULDING.
Settled Feb. 19, 1868 to June 15, 1873.

CHARLES A. HUMPHREYS.
Settled Nov. 2, 1873 to Nov. 1, 1891.

ERNEST C. SMITH.
Settled Jan. 21, 1892 to Oct. 1, 1899.

CALVIN STEBBINS.
Sept. 2, 1900

FIRST BAPTIST CHURCH.

REV. FRANKLIN HUTCHINSON, *Pastor.*

Remember the days of old.
Deuteronomy xxxii-7.

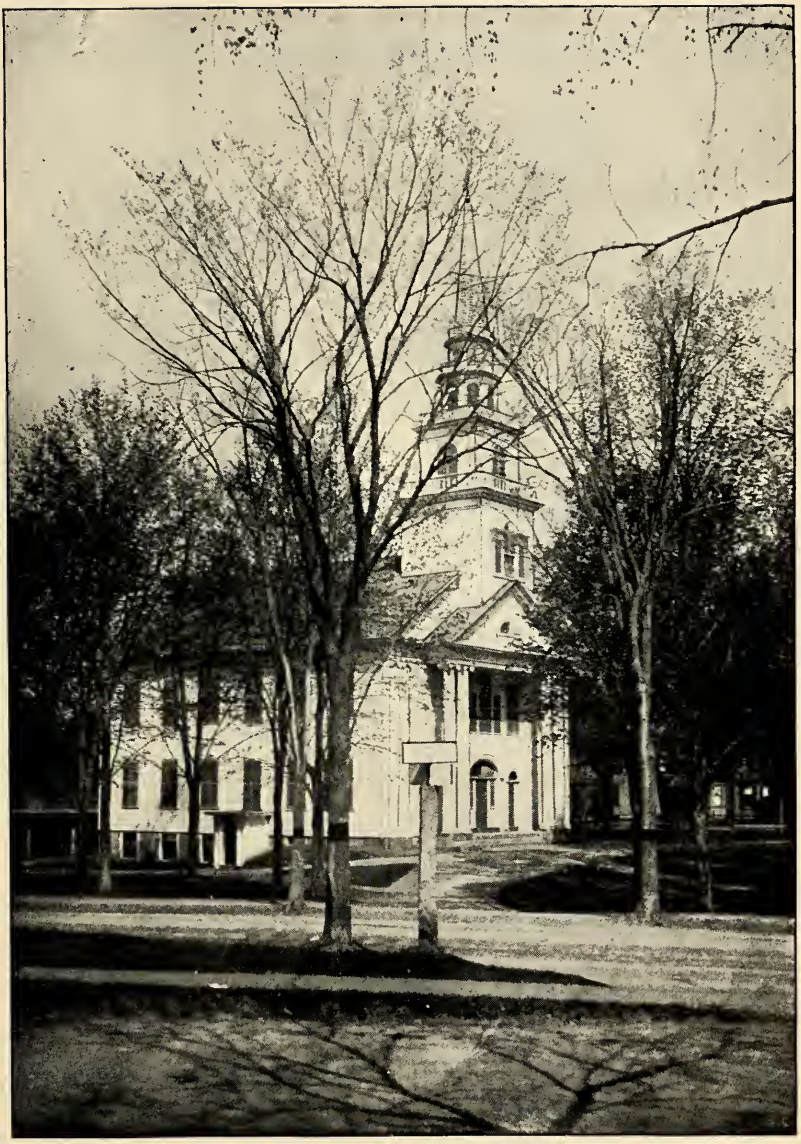
We find these words in the beautiful ode composed by Moses at the close of his long and illustrious life. He desired that the people so dear to him, and whom he had served so faithfully should be firmly established upon that foundation of truth and righteousness, which as he knew, would alone enable them to grow and prosper, and abide unto all generations. So he urges them to look back over the years, to

"Remember the days of old,
Consider the years of many generations,"

that they may realize in the clear light of God's love and faithfulness, as manifested in all their history, the great value and importance of such foundation.

So we, today, as we celebrate the two hundredth anniversary of the incorporation of our Town should remember the days of old, and consider the years of many generations, that we may learn the lessons the past can teach us, and above all the great lesson that a nation's greatness and permanency is conditioned, not so much by wealth or power, as by character.

"Happy are the people," says John Fiske "that can look back upon the work of their fathers and in their heart of hearts pronounce it good." This, as a Town, we can do. For as the events of the years of the past unfold before us we certainly can rejoice over the character and work of those who founded and built up our Town. And this is saying a great deal, for it is not every state, city or town that can recall the past without keen regret. In too many cases there is a sad record of injustice, oppression and persecution in some form or other. It is not so with us. In our history we find no such injustice to the Indian as characterized so many settlements in colonial days. Every foot of land occupied was bought and paid for and the Indian was ever treated kindly. We find no oppression of any persons on account of



First Baptist Church. Erected 1826

race or condition. Slavery indeed existed as a national institution, and a difference was made between the races even in the house of God, as the two pews especially constructed for them in our own church strikingly evidence, but there was no cruel treatment of the negro. Again, here we find no persecution on account of religious belief, or even any intolerance manifested, and that at a time when intolerance was still thought a virtue. In fact the people as a whole must have been kind-hearted and charitable, for we find that a number of those who had so severely suffered in the witchcraft delusion in Salem, and elsewhere, found a hospitable welcome in our borders, and settled in that part of our Town which is still called Salem End. In thus acting they most consistently lived up to that which the name of our Town signifies, for the old English name Framlingham or Friendlingham means a house or habitation of strangers. Friendling is an old Saxon word and means a stranger, and Ham, a dwelling or house. And let us rejoice at this time of the two hundredth anniversary of the incorporation of the Town, that from the earliest days to the present — from the small beginnings, to our town now of 11,000 or more — a cordial and hearty welcome has been extended to all.

But let us remember that if we are to prosper and be strong, and abide unto future generations we must have those same elements of strength which were possessed by the early settlers. They were *men*, true, noble, conscientious, courageous men. This week we shall see many things to remind us of those days long ago — as in the Historic Exhibit — things which will vividly recall the manners and customs of those times, but they *will not*, *cannot* show us the real men and women of those days. To see *them*, we must study their times, their character ; then we shall see their strong faith, their sincerity, their devotion to duty, their loyalty to truth and righteousness, their deep convictions, their consecration to the highest ideals, and all the other grand and noble traits which characterized them. They were not ordinary men. Let us remember that they did not come from the slums of the great cities of Europe, but that they were among the best citizens of England and the other countries from which they came.

They were owners of farms, thrifty, prosperous, who left their homes simply because of their true and heartfelt devotion to the idea of religious freedom, which dominated their thought and lives. They dared to oppose an oppressive government; they dared to protest against all unrighteousness; they dared to believe in, and proclaim freedom of conscience; they dared to be pure, true, sincere, just, pious men. They were indeed the choice ones of the countries from which they came, as the poet sings:

"God had sifted three kingdoms to find the wheat for this planting,
Then had sifted the wheat as the living seed of a nation.
So say the chronicles old, and such is the faith of the people."

Truly they were not ordinary men. Think of what they accomplished in settling the country, even in the face of the greatest difficulties. It was a long, hard contest with the forces of nature, and the hostile savages, but they triumphed, and triumphed gloriously. Think of what they did in the way of education. A schoolhouse was always built as soon after the erection of the church as possible, and generally close by the church, as if realizing the dependence of the one on the other. In our Town the first meeting-house stood at one end of what is now the old cemetery, and the schoolhouse at the other end. Higher education was not neglected. Harvard College was founded in 1639, and Yale College in 1701.

Think of what they accomplished in the moral and spiritual training of the young. Ah! dearer to them than all else was such training. When the men of Framingham went before the General Court to ask to be incorporated as a town, they said, "We petition neither for silver and gold, nor any such worldly interest but that we may have the worship of God upheld among us and our children, for the enlargement of the kingdom of our Lord and Saviour Jesus Christ: for the good of souls and the souls of our children that they may not be like the heathen." Can we read such a petition without emotion, and without having the greatest respect and admiration for such men? They sought not gold but they brought golden threads to the warp and woof of our

national character and life. They have been charged with being hard, narrow, bigoted and hypocritical. Some among them were of such a character, but not all of them by any means, and they have the right to be judged by the best among them and not by the worst. They were not perfect. They made many mistakes. But have we profited by their mistakes? Are we on a higher moral and spiritual plane than they were? Is our government less corrupt? Have we more reverence for sacred things? Have we a purer home-life? Have we a truer regard for the Sabbath? The late Prof. Phelps once said: "It is popular to look down from a serene altitude upon the 'Sabbatarian bigotry' of the Pilgrims. Be it so, if so it must be. Their fame can bear it if our morals can. But one thing is certain, they knew what they believed and the reasons why. They built their theory of the Lord's day upon nothing less dignified than the Decalogue. Mount Sinai towered before them. Their convictions had the strength of the hills. They never drifted on popular tides. They were not accustomed to ask the world's opinion before forming their own. More than all they never acted first and settled the account with conscience afterwards. Think what we may of their scruples about disembarking at Plymouth on the Lord's day morning, they did not go on shore and make themselves comfortable, leaving their Bibles in the cabin of the Mayflower. A little infusion of their sylvan strength into our easy-going faith would not harm us. It would not make bigots of us if it should stiffen the backbone of our convictions and make our ideal of the Lord's day more worthy of the world's respect. Men of robust beliefs, who 'know the reason why;' men who are not afraid to make motions which nobody seconds; men who do not blush for the nicknames with which the world labels them, are the men, who in the long run command the moral homage of mankind. 'They have great allies.' Time and God are on the side of such men."

Let us not, then hold in a sort of good-natured contempt their love for sacred things, their knowledge of the Bible, their reverence for the church, their holy keeping of the Sabbath day, their convictions and their consecration, but

seek to emulate them. And if we have somewhat of the "more truth from God's word" which John Robinson said would break forth, may it be manifested by a faith and life, which shall reveal the indwelling Christ, as the shining face of Moses revealed that he had been with God.

"Pilgrims over the ocean!
In Liberty's name
We cherish the flower of your fame.
Our song, our speech, our thought, our life,
Are the gold from the fire of your trial and strife.
Our peace ye gave,
And still where it's green forests wave,
Our altar's flame
Is the light of your old devotion."

And now, friends, such was the character of the early Baptists in our Town and State. They were true, noble men, with whom *duty* was a very sacred word. It saddens one to read how they were treated in Boston and other places, fined again and again, publicly whipped, thrown into prison and there held despite their pleadings for freedom — freedom not simply of the body, but of the soul — freedom to worship God in accordance with the dictates of their conscience,— freedom to do the very things which the Pilgrims and Puritans had left their homes in the mother-country in order to secure. But we must not dwell on the persecution of our Baptist forefathers, upon the scenes of their sufferings, but rather on such a scene as Dr. N. E. Wood describes in his history of the First Baptist Church in Boston, in 1718, on the occasion of the ordination of Elisha Callendar as pastor of that church. Dr. Increase Mather, his son, Dr. Cotton Mather and Mr. Webb, all Congregationalists, conducted the service. Dr. Cotton Mather preached the ordination sermon on "Good men united," in the course of which he said, "New England also has, in some former times done something of this aspect, which would not be so well approved of; in which, if the brethren in whose house we are now convened, met with anything too unbrotherly, they now with satisfaction hear us expressing our dislike of everything that has looked like persecution in the days that have passed over us."

Park Street Baptist Church. Erected 1855

That was well said, and reveals the true manliness of Cotton Mather. Let us recall such scenes, so prophetic of what was to come to pass more perfectly in our own time, and also recall the fact, as I have mentioned, that in our own Town there never was any intolerance manifested towards those who conscientiously differed from the belief or practice of the standing order.

Baptists began work in the Town about 1756. In 1757 Whitman Jacobs and Noah Adams of Connecticut preached here. In 1762 Mr. Jacobs baptized four persons. In 1763 six were baptized, and in 1764 he and Elder Green baptized seven. In the March warrant for 1763 was an article: "To see if the Town will abate the ministerial rates to a number of persons of this Town who pretend (profess) to be of the persuasion of the Anabaptists and have sent in their names to the Selectmen." And a year later March 12, 1764, the Town voted "that the ministerial rates for 1763 of Joseph Byxbe and eleven others be abated." As far as we know no one objected. A Baptist Society was organized about that time, and it is thought that Mr. Joseph Byxbe, Jr., was the first stated preacher. The society was received into the membership of the Warren Association in 1778.

The successors of Mr. Byxbe from this time to 1780,—preaching occasionally—were Nathaniel Green, Simon Snow, Noah Alden and a Mr. Lampson. Then Elisha Rich became pastor, but the exact date is not known. In 1781 Mr. Edward Clark came to Framingham and remained here until 1790 when he removed to Medfield. He afterwards returned to Framingham and preached from 1801-1811. Between 1763-1790 about thirty were baptized. From 1790 to 1809 nothing seems to have been accomplished and the number of Baptists steadily declined, so when the Rev. Charles Train began his labors here there were but four acknowledged Baptists in Town. The number, however, soon increased, slowly at first, but afterwards with greater rapidity. August 4, 1811 a church was organized under the name of the Baptist Church of Weston and Framingham. In 1814-1815 a work of grace commenced in this church which spread throughout the Town. As a result of it fifty were added to

the church. On May 3, 1826 the connection with the Weston Church was dissolved, and the First Baptist Church of Framingham was organized with 119 members.

For many years after the beginning of their work in the Town the Baptists had no place of worship. They in all probability met first at Mr. Joseph Byxbe's. Then in 1772 in the upper part of the house (tavern) of Ebenezer Marshall, afterwards occupied by a Mr. John Park, at what is now called Park's Corner, called at that time "the Corner." A few years later the Society purchased the building that had been used by the Second Congregational Society, and removed it to "the Corner" and "placed it on a ledge of rocks where the railroad track now runs." It was originally located on the north side of the road to Marlborough (now Pleasant street,) about two miles from the village, on the farm known in later years, and until recently, as the John Johnson place. Subsequently it was taken down and rebuilt at a point on the west side of the road to Hopkinton (now Winter street,) and north of and between the Dr. Timothy Merriam homestead and Sudbury river. That building repaired and altered somewhat, at two different times, served the Society until the present church building was erected, which was in 1826. At the time of the independent organization of the church, Rev. Charles Train was chosen pastor and he served the church until 1839. He was a true, earnest, faithful minister of the Lord — a fitting representative of the period we are recalling during these Bi-Centennial days. He was a man of great force of character, of deep and strong convictions, and like the Pilgrims, with the courage of his convictions. He was a Baptist from principle, and at all times and in every place was loyal and true to the teachings of Scripture as he understood them. But his townsmen, irrespective of church or party recognized his sterling worth and honored him in many ways. He was for five consecutive years, 1822-1826, the representative of Framingham at our General Court. In 1827 he was not elected because of two sermons he preached on the subject of temperance. The effect of these was such that several went out of the church feeling very angry towards the pastor. But he could not do otherwise, for becoming convinced that intem-

perance was an evil, his devotion to duty was such that he had to speak out against it even though he made political enemies. The year following, however, he was sent again as the representative of the Town. In 1829 he was chosen by the two branches of the Legislature to fill a vacancy in the Senate, and in 1830 he was chosen Senator by the people. "He had the honor," says Mr. Temple, "of being the first to move in the plan of forming a legislative library, as well as the yet more important matter of a revision of the laws relating to common schools. He had much to do also in obtaining the charter of Amherst College." He was a member of the School Committee of the Town for over thirty years. His picture hangs in our Public Library over the entrance door. I trust that our young people will now and then look upon the kindly, earnest face and remember him and those other faithful men of the days of old, and emulate in their lives the noble deeds of the fathers.

What shall be the future of Framingham? What do we hope it will be? Better in every way? More firmly established on truth and righteousness? Dedicated to all that is noblest, highest and best? Then *we*, *each one*, should be thus dedicated, be thus established, and may we realize our responsibility, as on this occasion we remember the days of old, and resolve in our heart of hearts that we shall do our part well — that Framingham may be the better for our having lived in it, and that the future may be more glorious than the past. So may the Past influence us, and we the Future.

"Love thou thy land with love far brought
From out the storied Past, and used
Within the Present, but transfused
Through future time by power of thought."

MINISTERS.

REV. CHARLES TRAIN,
Ordained Jan. 30, 1811—Aug. 29, 1839.

REV. ENOCH HUTCHINSON,
Aug. 21, 1840—June 3, 1841.

Rev. James Johnston,
June 29, 1841 — Aug. 10, 1845.
Rev. Jonathan Aldrich,
Sept. 20, 1846 — April 3, 1851.
Rev. William C. Child, D.D.,
May 1, 1851 — April 1, 1859.
Rev. Joseph A. Goodhue,
July 1, 1859 — July 31, 1862.
Rev. A. W. Carr,
Jan. 1, 1863 — Nov. 1, 1865.
Rev. Arthur S. Train, D.D.,
Oct. 21, 1866 — Died Jan. 2, 1872.
Rev. Willard P. Upham,
Oct. 1, 1872 — June 29, 1876.
Rev. George E. Leeson,
Ordained June 29, 1877 — Died Aug. 20, 1881.
Rev. Franklin Hutchinson,
Ordained June 28, 1882 —

Church edifice erected in 1826. The oldest meeting-house in Town.

PARK STREET BAPTIST CHURCH.

Rev. F. T. Whitman, *Pastor.*

The pastor spoke upon "The influences of the Baptist Church in the last seventy-five years in this community."

BETHANY UNIVERSALIST CHURCH.

Rev. George E. Huntley, *Pastor.*

The pastor had for his theme "Inheritance and Stewardship."

HOPE PRESBYTERIAN CHURCH.

Rev. William Hogarth Tower, *Pastor.*

The theme of the pastor's sermon was "Sunday Two Hundred Years Ago."

Bethany Universalist Church. Erected 1882

Hope Presbyterian Church. Erected 1891

METHODIST EPISCOPAL CHURCH.

REV. GEO. A. NIES, *Pastor.*

The subject of the sermon by the pastor was "The beginnings of Methodism in Framingham."

ST. STEPHEN'S CATHOLIC CHURCH.

SOUTH FRAMINGHAM.

The Rector, Rev. John F. Heffernan had special services in the morning, and in the evening a Vesper Service, the church being thronged with worshippers. On one side of the Altar stood the flag of the Commonwealth, on the other the Stars and Stripes. Special services were also held at ST. BRIDGET'S CHURCH, Framingham.

SUNDAY AFTERNOON.

PLYMOUTH CHURCH.

REV. LUCIUS R. EASTMAN, *Pastor.*

At a special meeting of Plymouth Church held April 5th, 1900, *Voted.* That a public service in grateful commemoration of the Two Hundredth Anniversary of the Incorporation of Framingham as a Town be held in the audience room of Plymouth Church on the afternoon of the second Sabbath in June, to which a general invitation shall be given.

That as the First Parish Church and the First Baptist Church of Framingham, have in common with the Plymouth Church, special reason for interest in such a commemorative service, a cordial invitation be extended to each of these churches to unite with our church in holding this service, and to select three of their membership who shall, together with

a similar number of our own members, constitute a committee with full power to arrange a programme and all necessary details of the service,

Voted, that the Pastor, with Dea. F. B. Horne and Miss Ellen Hyde, be members of the Committee in behalf of Plymouth Church.

The First Baptist Church, at a meeting held May 3d, accepted the invitation to unite with Plymouth Church in a commemoration of the Two Hundredth Anniversary of the Incorporation of Framingham as a Town. The following were chosen members of the Committee: Rev. Franklin Hutchinson, Dea. C. A. Belknap and Miss Clara Davis.

At a meeting of the First Parish in Framingham on the 14th of May it was unanimously voted to accept the invitation of Plymouth Church to join with them and with the First Baptist Church in holding commemorative services on the afternoon of Sunday, June 10th, and the following were chosen members of the committee: Mrs. Martha Weeks, Franklin E. Gregory and Samuel B. Bird.

PROGRAM.

1. Organ Prelude.
2. Doxology.
3. Responsive Readings. Pastor and Congregation.
4. Choir Hymn.
5. Scripture Reading. By Rev. Franklin Hutchinson, Pastor First Baptist Church.
6. Prayer. By Rev. Calvin Stebbins, preacher at First Parish.
7. Anthem. "Before Jehovah's Awful Throne."—Denmark. By Choir.
8. Address. "Church Life in the Eighteenth Century." By Joseph Parker Warren, President of the Old South Historical Society of Boston.

9. HYMN. "O God, we praise Thee and Confess."—Dundee. By Choir and Congregation.

10. ADDRESS. "Pastors and Laity of Framingham at the Beginning of the Nineteenth Century." By Rev. Addison Ballard, D.D. of New York City.

11. HYMN. "Let children hear the mighty deeds."—St. Martyns. By Choir and Congregation.

12. ADDRESS. "The Beginnings of Sunday Schools in Framingham." By Charles S. Whitmore, Deacon of the First Baptist Church.

13. HYMN. By Choir and Congregation.

Written for this occasion by Rev. Charles A. Humphreys, Pastor of First Parish, Nov. 1, 1873-1891.

When of old our fathers sought
Way of truth divinely taught,
To the church their feet would speed
Holy men their feet would lead.

Hither too our feet have sped,
When we've sought the heavenly bread,
Here have asked the question still
Of the way to Zion's hill.

Reverently we now recall
Pastors, guides, companions,—all
Who have walked this way on earth,
And have found the heavenly birth.

When in life's long school we ask
To be taught our heavenly task,
When we, doubting, make our choice,
May we heed the Master's voice.

When in death's dark shade we grope,
Seeking for the Christian's hope,
May we see its heavenly ray
Shining to the perfect day.

14. ADDRESS. "Recollections of some Prominent Men and Women of Framingham." By Rev. Henry G. Spaulding, D.D., Pastor of First Parish, 1868 - 72.

15. HYMN. "O where are Kings and Empires Now?"

16 ADDRESS. "A Seer's Vision of the Future." By Rev. Frederick E. Emrich, D.D., Pastor Grace Church, South Framingham.

17. PRAYER. By the Pastor of Plymouth Church.

18. HYMN. "My County 'Tis of Thee."— America. By Choir and Congregation.

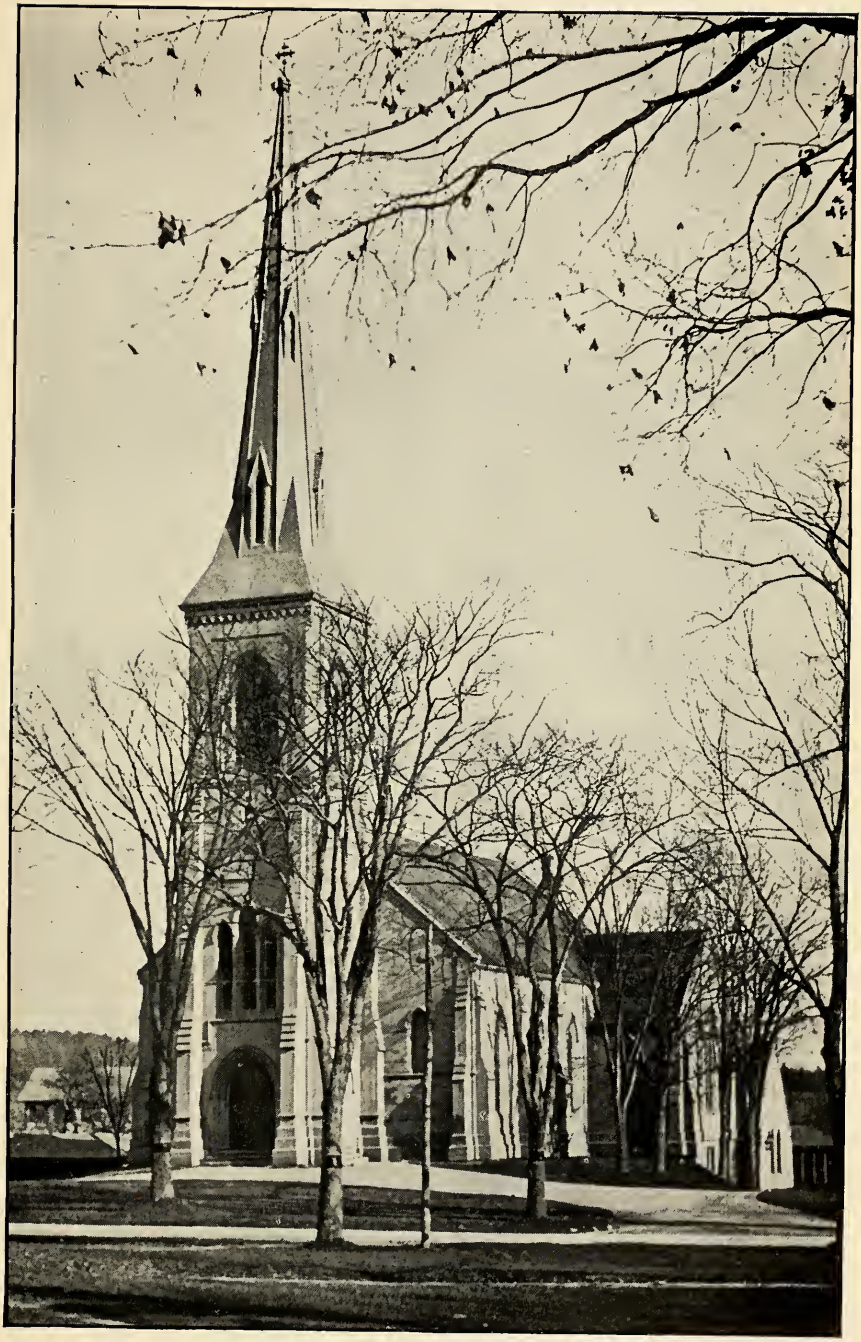
19. BENEDICTION. By Rev. George J. Sanger of Danvers.

CHURCH LIFE IN FRAMINGHAM IN THE EIGHTEENTH CENTURY.

BY JOSEPH PARKER WARREN.

Mr. Warren said, in part:

"It has been said, and it was a bold saying, that 'New England was a plantation of Religion, not a plantation of Trade,' and the early history of Framingham bears out this statement. The Town was incorporated in 1700, the first public provision for education was made in 1706, but the people began to build their meeting-house in 1698. The first institution in the Town was a religious institution, a fact of which we have no cause to be ashamed. It was a very small beginning which the eighteen members who organized the church could make. Ten years of persistent effort were needed to complete their meeting-house — a little unpainted building, thirty feet by forty feet in size, afterward enlarged and made forty feet square. The internal arrangements would seem very curious at the present day. From the 'great doors' in front, an aisle ran across to the pulpit. The people sat on benches, the men at the right of the pulpit, and the women



Plymouth Church. Erected 1830. Enlarged 1848 and again in 1869

at the left, while the aisle and the tithing-man kept them strictly separated."

The speaker described the curious custom of cutting doors and windows in the walls of the meeting-house, the length and nature of the services, the enforcement of order, and the singing. For the last the barbarous verses of the Bay Psalm Book were used, and were lined off by one of the deacons, until the custom was overthrown by a rebellion of the choir. The history of the early pastorates and church edifices was briefly traced, and the address concluded as follows:

"Such was church life in Framingham in the eighteenth century. Trivial, you may say in its details, unlovely sometimes in its incidents, narrow in its conception of the kingdom of God. But we judge the religion of our fathers by the conditions of their age, and not of ours. They were called to face a stern and unrelenting life, and they looked for strength to a stern and unrelenting creed. Theirs was a hand to hand struggle for existence, with the wilderness. Why did they not become brutalized, like many other pioneers? Because their religion kept alive in them the capacity to live for the ideal, . . . 'Worldly gain,' said Rev. John Higginson, 'was not the end and design of the people of New England, and if any man make religion as twelve, and the world as thirteen, let such a man know he hath neither the spirit of a true New England man, nor of a sincere Christian.'"

PASTORS AND LAITY OF FRAMINGHAM AT THE BEGINNING OF THE NINETEENTH CENTURY.

By Rev. Addison Ballard, D.D.

I am asked to give my own personal "Recollections of the Religious Life of this, my Native Town." This is well put, for I do go back in memory to the time when not only certain inhabitants of the Town, but the Town itself may be said to have had a religious life; when the Town was one organized religious community; when in its organized capacity the Town recognized and emphasized the importance of religion

by providing for the erection of a house of worship and for the support of a minister; when, in a sense, the church was the town and the town the church; when "whoever by residence or birth became an inhabitant of the town, was liable as such to be taxed for the support of preaching, and, if a voter, had a voice and a vote in town meeting upon ecclesiastical as upon other questions; and when the principles of compulsory contribution, by taxation, for the support of public worship still remained in the constitution and statutes of the state."

No doubt it will, to many, seem almost incredible that such a virtual union of the church and state actually existed within the memory of any one now living; but such, on the authority of Hon. James M. Barker of the Supreme Court, from whom I quote, "was the legal status until the year 1834;" and I remember distinctly my father speaking of the change of sentiment which had resulted in the abrogation of what used to be called "The Standing Order" in church organizations.

As illustrative of the ignorant and bigoted intolerance of those days, I remember the lessened esteem in which, even then, those Baptists were held who had so little regard to the real propriety of things as to leave the Old First Church and build a house of worship and have a minister of their own. Children quickly catch the spirit of their elders and I remember, as a boy, the feeling I had almost of disdain when, of a Sunday morning, I would see the members of a certain Baptist family, who had come up from some benighted quarter or other, somewhere in the north part of the Town, passing right by the old First Church and crossing the common on their way to what then seemed to me the almost out-of-the-world Baptist meeting-house; how the Methodists were looked down upon as just about nobody and nowhere; also the horror with which I, who had eagerly drank in "Fox's Book of Martyrs," watched shrinkingly the tall form of one solitary man who came and went, no one knew whence or whither, who used now and then to stride up and down through the little park, and who, we were told with bated breath, was a Roman Catholic!

The old white, two-storied Meeting-House I remember well — open belfry and graceful spire; solid, inch-thick iron lightning rod down which harmless bolts descended and up which daring youngsters climbed; the cracking of the old bell, and, after a fruitless attempt at restoration, the imposing ceremony with which the new two-thousand pounds "Holbrook" was, by means of "shears," lifted reverently to its place; the semi-circular row of horse-sheds flanked at the south end by the little common-house wherein were kept the town's two brightly burnished dogs of war.

Now, as then, the church bell is a herald and harbinger of rest; only that then it sounded out its call not only on Sunday to rest from the toil of the week, but on every week day, at noon, from the work of the morning and at nine in the evening from the work of the day, and again it told the story of final rest when all the work and care and pain of life were ended forever. The funeral peal then gave added significance to life and solemnity to death and to the life beyond. Had a death occurred in any part of the Town the faint peal herald in the bell tower gave public notice of the fact.

The congregation rises clearly to view, the body of the house occupied by families sitting together, fathers at the aisle end, mothers at the far end of the pew, and children between, the tithing man with his staff of office, a decisive thump of which on the floor, and which resounded through the building, at once brought the unruly boy in the gallery to the attitude of attention; the square framed tin foot-stove, which it pleases me even now to think of having filled for my mother with live coals and dead ashes on top, from the huge box-stove standing in the southwest corner of the audience room.

With equal distinctness I remember the Pastor, Rev. Dr. David Kellogg. A boy of six or eight years could not be expected to take in much of his, no doubt, deeply-reasoned theology, but I do remember the solemnity of manner which inspired us children with a feeling toward him of reverence akin to awe. Dr. Kellogg's manner of praying in the pulpit was noteworthy, and, so far as my experience goes, was absolutely unique. As he began to pray he stood erect, but as he

proceeded, it was with a slowly swaying motion of the head and at the same time a downward inclination of it until, with the finishing of the long and stately sentence, it was bending over the communion table below. The erect posture was again assumed and in like manner the succeeding sentences of the prayer were uttered.

Of the singing in the old church I have most delightful recollections, — the large chorus choir led by Dr. Simon Whitney and Deborah Sanger, and for instrumental accompaniment base-viol, double-bass, violin, flutes and flageolets; no other church or orchestral music since heard by me to compare with that by which my childish heart seemed lifted out of the body and wafted upward in a kind of spiritual ecstasy. Also, the exquisite sweetness of the singing, the strains of which used to come floating across the "common" from the open windows of the old Academy Hall, where the choir would sometimes meet of a summer Sunday afternoon for rehearsal.

Dr. Kellogg was a conservative of the conservatives. Perhaps this trait of his character cannot be better illustrated than by the following incident:—

"There were plenty of New England ministers who kept on opposing the Total Abstinence movement long after Dr. Lyman Beecher, with the bugle-blast of his celebrated "Six Sermons" had set it fairly going. With some of the opposers it was, they maintained, not so much a matter of physical appetite as it was of spiritual freedom.

Of this latter number was our old and universally revered Dr. David Kellogg. When urged again and again to help on the good cause by signing the pledge, the doctor took repeated occasion to let it be understood that he, for one, did not propose to give up his fourteenth of Romans "liberty of the Gospel" at the dictation of any persecuting set of reforming fanatics. And so, although the current of reform had begun to set in dead earnest against all anti-reformers, the venerable pastor, with his three cornered hat, knee-breeches, black silk stockings, silver kneebuckles, shoebuckles and gold-headed cane, was still to be seen coming up on pleasant forenoons from the stately parsonage, half a mile away, to the

old "Eaton Tavern" in the public square, for his morning glass of brandy — the liquor dispensed to him over the bar being then pure and unadulterated.

But although for a long time thus indifferent to the growing dissatisfaction among his people, he was at length induced to give ear to a committee of influential parishioners, who labored to show him the absolute necessity of his "falling into line," if he would longer keep the respect of his people or his pastoral influence over them.

"Very well," cried the doctor, now comprehending for the first time the real gravity of the situation, "very well, what is it that you want me to sign?" When told that it was a pledge to abstain from all intoxicating liquors unless prescribed by a physician — "All right, gentlemen, he replied, "I'll sign it, but mind ye, I'll be my own physician!"

And that was the way, as my father used to tell it to us boys, in which our dear old doctor solved for himself, at least, the knotty problem of harmonizing the principle of progress with the right of private judgment.

Of course I cannot but remember the split in the Old Parish, the withdrawing of the "Orthodox," as they were styled, and the forming of this, the Second or Plymouth Church. But even about that I had at the time a pleasant experience which many years after was deepened into most grateful recollection. My father continued his connection with the First Parish, my mother joined the Second Church and we children were allowed, without prejudice or special solicitation, to follow the bent each of his own mind. So far as I can recall the time, not a single word of even friendly discussion was ever spoken by my father or mother in the family about the division or about the differences in theological belief which caused it. The expectation I then had of entering Harvard College was probably the chief reason why I alone of the children, kept going with my father to the First or Unitarian Church. Rev. Artemus B. Muzzy was their first pastor, to whom, for his warm interest in the children of the congregation, I became tenderly attached. Young as I was, I taught with heart-felt devotion for my little pupils (we were all little together), a class in that Sunday School.

Failing to profit by the prudent example of my parents, I fell to urging the Unitarian views on my mother, but she would never gratify my fondness for disputation or ambition to carry a point. I used to read Unitarian tracts. Once I got hold of a tract entitled, "One Hundred Questions for Trinitarians to Answer." I charged my forensic rifle with some of those questions and went down stairs, from my study-chamber, to fire them off at mother. Mother was ironing, I remember. The irons were hot, and so was I. Mother was very peaceful, as it was her wont to be. In reply to those (as I eagerly believed) unanswerable questions, she said in her sweet way, " I don't know about those things, Addison; I only know that Christ is a very precious Saviour to me."

If it were asked how the strong, deep, earnest Religious Life of those earlier days was nourished, in those days when the almost numberless modern accessories of church societies, leagues, clubs and associations, and of the manifold issues of the religious press, were unknown, the answer will probably be found in the deeper reverence then felt for God's Day, God's House, God's Messengers and God's Word, in the almost universal attendance on the exercises of Public Worship, on the more general observance of Family Devotions and especially, perhaps I ought to say, on the more habitual resort, on the part of a greater number of professing Christians, to that most hallowed and heart-satisfying and heart-assuring of all places of Heavenly Communion — the Closet of Secret Prayer.

THE BEGINNINGS OF SUNDAY SCHOOLS IN FRAMINGHAM.

By Mr. Charles S. Whitmore.

Mr. Whitmore said, in part:

In speaking of the early "history of Sunday Schools in Framingham," it is well to remember that at that time there were but two meeting-houses and but two churches in the Town, one building standing where the present First Parish house now does, and the other at Park's Corner, and that the first Sunday School was begun in the first named.

It is well known that the first beginning of such schools, was made in England in 1781, by one Robert Raikes, and

that the first effort did not embrace much religious instruction. What is more strictly termed secular education and church going habits, were only attempted. In 1782 the religious part was added.

The first School started in this part of this Country was at Bath, N.H., in 1815 or 1816. In the Summer of the year last named Miss Abigail Bent of this Town visited Bath and became interested in its Sabbath School work. Immediately on her return she began to interest others in the same work and got a few children together on Saturday afternoon for instruction. Very soon the Sunday School idea was adopted, only girls being gathered, holding their session in the Hall of the Old Brick Academy Building. The lessons were principally the questions and answers found in the old "Assembly's Shorter Catechism." The schools of the first years were held only from May to November on account of the cold weather.

The Catechism answers were committed to memory, as were Bible verses and Hymn verses, and a record was kept of the number of each so recited, and credit given therefor. At the end of each term, prizes of Bibles, or other books, were given to those who had showed by such recitations, the greatest diligence or the possession of the best memories. There were some remarkable feats of memorizing, as instanced by the credit given to one Nancy Hill, being for 1,048 verses of Scripture, 142 answers from the Catechism, and 558 stanzas of hymns; and to Emily Conant, 2,018 answers in Cumming's questions, 223 verses Scripture, 491 hymns. Besides the Academy Hall, the old Town House, which stood on the grounds near where we are now gathered, was opened for Sunday School uses.

The School connected with the Baptist Church was opened in 1817 for six months in the year only, and for several years was placed under the care of three brethren. The plans of instruction were the same as before described. Its sessions were held in the Brick Schoolhouse adjacent to the meeting-house. After entering their new house of worship at the Centre, its sessions were held through all the year.

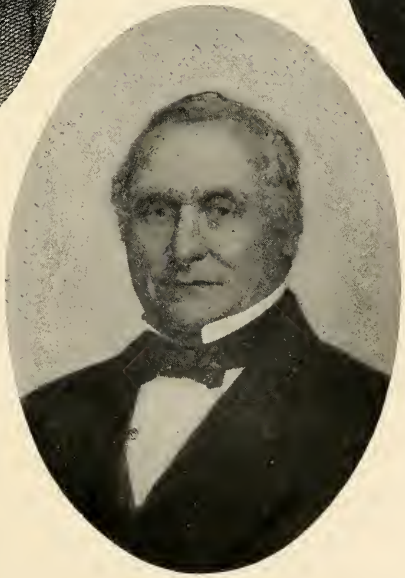
Such were the beginnings, very easily recorded, but the promptings to such beginnings and persistence in them, seem to have been an outgrowth of a wonderful general revival of religious interest in this Town, and in other places, and none have ever doubted that the influence exerted by those early efforts had a marked effect on the people in elevating the general moral character of the whole community. Such was, indeed, the conviction of the generation succeeding that which first began the work.

RECOLLECTIONS OF SOME PROMINENT MEN AND WOMEN OF FRAMINGHAM.

By Rev. Henry G. Spaulding.

I have been asked to give some personal recollections of a few of the men and women of Framingham whom I knew a generation ago. I came here at a transition period in the history of the Town. The old order was changing, yielding place to new. Framingham was becoming a suburb of Boston and offered many attractions as a country place of residence. Some of the old farms had been bought by men who were generally spoken of as "gentlemen farmers"; while other estates passed into the possession of men doing business in the city. Along with these new comers who were beginning to identify themselves with the varied interests of the Town, were the older inhabitants, some of them of an advanced age, solid and substantial citizens who by their good works in private and in public seemed to say to the world: The last of life is that for which the first was made.

It is not easy to classify the men of whom I am to speak. The New England Pilgrim stock was not only "pithed with hardihood"; it was also stamped with individuality. No two New Englanders were ever exactly alike; their being of New England lineage made it certain that they would be themselves and like nobody else. In my gallery of verbal pictures you will see more differences than resemblances among the portraits. If any of you miss familiar faces it



Rev. Josiah H. Temple

Rev. William Barry
George Phipps

Hon. James W. Clark

Former Distinguished Citizens of Framingham

will be for the obvious reason that both my time and your patience have limits.

Col. Moses Edgell rises before my memory as a man of marked individuality. By all who knew him he was sure of being long remembered. Cautious and conservative he yet believed in progress and took a genuine interest in young people. Simply by the force of his character and the beneficence of his life he became the first citizen of his town. I recall him as one whose old age was serene and bright, beautiful and free; an age exempt from strife but not exempt from service. In my early manhood he taught me that Providence meant that a man's last years should be his best years; and he showed how the ripe experience, the sunny faith and the tested love of a good old man are among life's richest treasures, blessing him who has them and blessing even more all those who come within their influence.

Of another parishioner, Col. Edgell's friend and my own, Mr. George Phipps, it is first to be said that certain peculiarities of speech and manner made him well known. But these peculiarities were not the real man and gave no hint of the nobility of his character in the strength and beauty of its inward fibre. He thoroughly accepted the Apostle's teaching that we are all members one of another; and his continual acts of benevolence, his deeds of daily kindness, his wise and practical charities were prompted by this conviction. He was also a man of a spotless integrity of character. He *could not* betray a trust. In handling other men's gold he let not so much as a grain of its dust cleave to his fingers. His upright and downright honesty was such a shining virtue that it helped men to understand just what the poets meant when they said that "An honest man 's the noblest work of God." "He put on righteousness and it clothed him, and his justice was as a robe and a diadem." The "Phipps' Poor Fund," and the bronze "Soldier" on the grounds of your Memorial Library will long keep this good man's memory green; even as in your library and in your beautiful cemetery the name of Col. Edgell will endure, written in the books your children's children will read and in the flowers that will blossom on their multiplying graves.

Of the Rev. Dr. Arthur S. Train, who was pastor of the First Baptist Church when I was minister of the First Parish, I wish I could give such recollections as to bring him vividly before your minds. But that was not a time when ministers of different denominations associated as freely with one another as they do today. I recall his fine presence, his ripe culture, his varied accomplishments and his interest in the welfare of the Town. We worked together as members of the Lyceum Committee; and, as one result of these labors, Framingham had the privilege of hearing, for a series of years, some of the best platform speakers and most eloquent orators of the country. But Dr. Train's best work was done for his parish. Of his ministry he could say: "This one thing have I done." As preacher and pastor he left to his people the rich legacy of his faithful and consecrated service.

Looking for a moment longer beyond my former parish I recall the kindliness, the geniality, the cordial friendliness of Mr. James W. Clark, a man always actively interested in town affairs, holding many positions of trust and honor.

When I came to Framingham the State Normal School enjoyed the distinction of having for its Principal the first woman ever appointed in Massachusetts to such an office, Miss Annie E. Johnson. She followed a family of teachers, the Bigelows, whose memory is still cherished here. In strength of character, in breadth of culture and in that power of personality which tells for so much in the work of a teacher, Miss Johnson had few superiors. She inspired her pupils to do their utmost best; and their grateful testimony is, that, for the things which are of most value in education, they owe to her a debt they can never repay.

This reference to the Normal School leads me to speak next of one of my oldest parishioners, who took a special interest in the school, Mr. I. Sumner Wheeler. He was a man given to hospitality; and, in the last part of his life, I think he enjoyed no event of the year more keenly than the reception he used to give at his own home to visitors who came here to the graduating exercises of the Normal School. This interest grew out of his general interest in matters pertaining to the higher education. A graduate of Harvard,

he was a loyal loving son of his college. He was equally loyal to his church and his town. Such men, who exemplify the graces of a liberal culture, are an ornament to any community.

One of the founders of the Framingham Town Library was MR. CHARLES UPHAM, a gentleman of the old school and a fine example of that kind of man who is always quietly efficient; doing good without making any fuss about it. The same praise may be given to Mrs. Upham and also to Mrs. Sumner Wheeler. These ladies were two of a band of faithful women who had been untiring in their labors in behalf of our Union Soldiers. During my residence here there occurred the great fire in Chicago; and the women who before had worked for the Framingham soldiers now worked with equal zeal and intelligence for the Chicago sufferers. I happened to be put in charge of this relief work; and the labor added to an unusual pressure of parish work obliged me to give myself, what ministers are said to be always waiting for and always ready to take, a trip to Europe. An incident which I am glad to recall in this connection is the prompt subscription of nearly a thousand dollars made by gentlemen, mostly of my own parish, in aid of those who were suffering in Chicago. Among the first telegrams received in the burnt city after communication with the East had been reopened, was the despatch I had the honor of sending to Rev. Robert Collyer telling him that Framingham gave a thousand dollars to the Chicago relief fund. The instance was typical of the generosity of Framingham people, who have always known how to do a good thing when they saw a good thing to be done.

Among the venerable men of my parish a generation since were MR. NATHAN STONE and COL. JAMES BROWN. I remember Col. Brown as a particularly young old man. He had served in the War of 1812 and had been commander of the Framingham Artillery Company. In all that was going on in the Town he felt a lively interest. He was ninety years old when he died in 1872; and I recollect that he was present in the Town Hall on the evening of that winter when I gave my first public lecture. It troubled him to learn that the

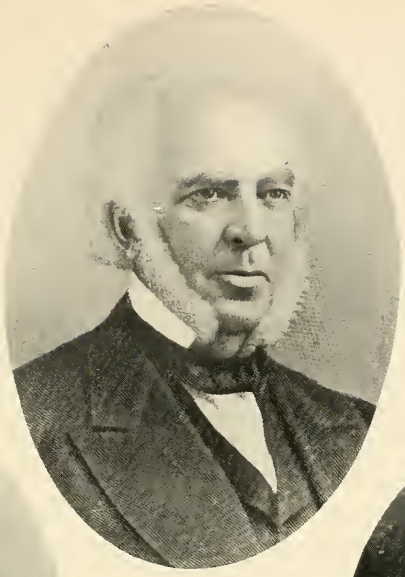
lecture was a "labor of love"; and he insisted on giving me fifty dollars for having delivered it. This was my first step to fame on the Lyceum platform, *Fame* being as Dr. E. H. Chapin once said, a word, the letters of which spell *Fifty and My Expenses*. The incident shows how much this very old man was interested in his pastor and in the work our village Lyceum was doing for the intellectual culture of the community.

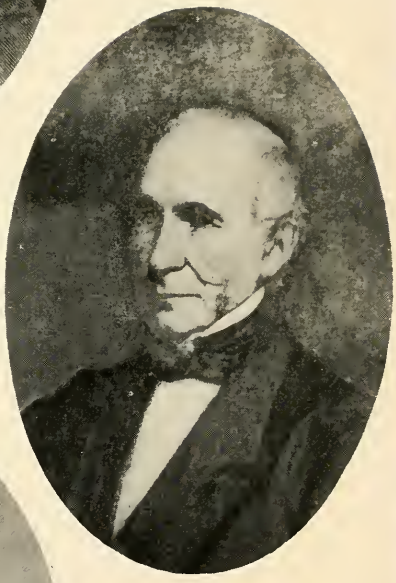
Col. Brown's son, MR. JAMES W. BROWN is remembered here as a faithful public servant, having been school-teacher, selectman, representative and superintendent of schools. He was also Senior Warden of St. John's (Episcopal) Church.

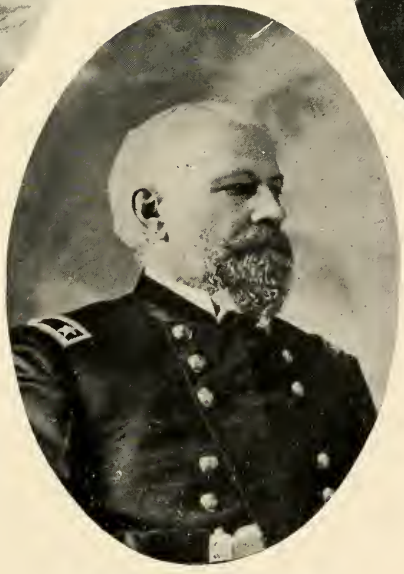
The Second Warden of this Church was MR. ALEXANDER R. ESTY, a man of truly catholic spirit, beloved and honored by his neighbors and his fellow townsmen. We who knew him well prized him most for his attractive personal traits and for his noble character. His fame as an architect was widely extended and he rose to the very front rank of his profession.

Framingham has had other sons who have been lovers of art, distinguished as painters and as musicians. Among the latter I recall MR. W. FRANK HURD who departed from us so recently, and MR. JAMES O. FREEMAN. Mr. Freeman had won distinction in the musical profession; but for his friends the melodies of his deeds of kindness and his acts of thoughtful love were sweeter than any which he drew from the instruments he played so well.

Two other figures come at this moment from out the fading Past and stand very clearly before my mind; an aged mother and the brilliant son of whom she was justly proud. That son was a Major General of the United States Army, MAJ. GEN. GEORGE H. GORDON; the mother, Madam Gordon as we called her, a venerable lady of the old school whom it was a privilege no less than a pleasure to meet. Her discourse was always as wise as it was affable. Of Gen. Gordon as a soldier and a contributor to the literature of our Civil War it is unnecessary to speak in this presence. His is certainly one of the most illustrious names in the annals of the Town, a brave and able officer, a devoted patriot, a just man. At the dinner given to welcome me to Framingham







Hon. and Rev. Peter Parker, M.D.

Michael H. Simpson

Maj. Gen. George H. Gordon

Moses Edgell

Former Distinguished Citizens of Framingham

when I was ordained as Pastor of the First Parish Church Gen. Gordon was one of the speakers; and I remember his saying that if he should ever see anyone of my congregation asleep under my preaching he should certainly shy his hymn-book at him. The catastrophe never came; for, after such a warning both minister and people were sure to keep awake.

In connection with Gen. Gordon I may be permitted to say a word of his brother-in-law and my college classmate Col. Harry B. Scott (although I am not expected to speak of those who are still living). In the War of the Rebellion Col. Scott served as regimental and staff officer for four years, a gallant and distinguished soldier. Since the war his record as a railroad manager has been equally brilliant and honorable.

Another of my college mates who is now living is the Rev. Frederic L. Hosmer, a native of Framingham, who has sent an original hymn to be sung at the Celebration on Wednesday. Mr. Hosmer is one of the most highly esteemed of our Unitarian ministers. As a writer of religious poetry he takes high rank; and his sacred songs are found in the Hymnals of all the churches.

If for a moment I may drop into verse let me say of him:

> One of your number, less a priest than seer,
> Shines bright with those whose radiant names appear
> Among the lyric singers of the "*Thought*
> Of God"; and Christians of all names have sought
> Your Hosmer's hymns of love and hope and faith,
> The soul's sweet solace, both in life and death.

So long as the holy Church of God shall endure, such a singer of men's deepest trusts and longings is sure of an immortality of fame.

When I opened this gallery of verbal portraits I showed you first the picture of the venerable Col. Edgell. As I close let me give you two word pictures of men who were among the younger members of my parish in those days which I am calling to remembrance. These men are Mr. E. Frank Bowditch and Mr. George B. Brown. Mr. Bowditch belonged to a family of distinction and was himself

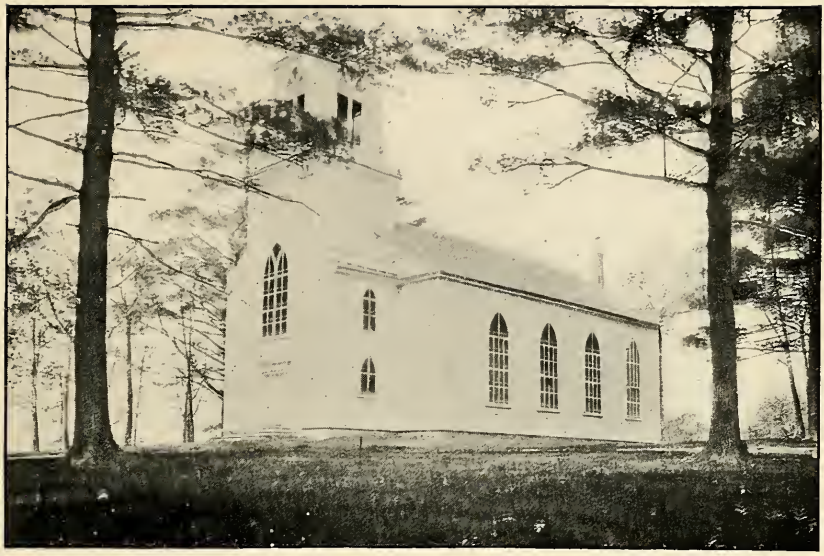
a most attractive man. His greeting was always kindly and cordial. You felt that he was every inch a gentleman, one who bore without abuse that grand old name. His vigorous bodily health was but the sign and token of his clear mind and his earnest spirit. Both he and Mr. Brown were Presidents of the Middlesex South Agricultural Society.

Mr. George B. Brown came to Framingham in 1858 and was a resident of the Town until his death in 1897, a period of nearly forty years. In 1880 he represented the Town in the State Legislature. He was always a good citizen, a man of public spirit and of progressive ideas. In private life he was "one who loved his fellow-men." As some men have a passion for knowledge and some a passion for art so he had the passion for brotherly love. "He looked out and not in," and was ever ready to lend the helping hand. More than this: he sought out those whose lives he could gladden. His kind deeds were acts of a thoughtful good will. There was the beautiful adaptation of the gift to the special condition and need of the recipient. With the alms he gave himself, his personal thought, feeling and regard.

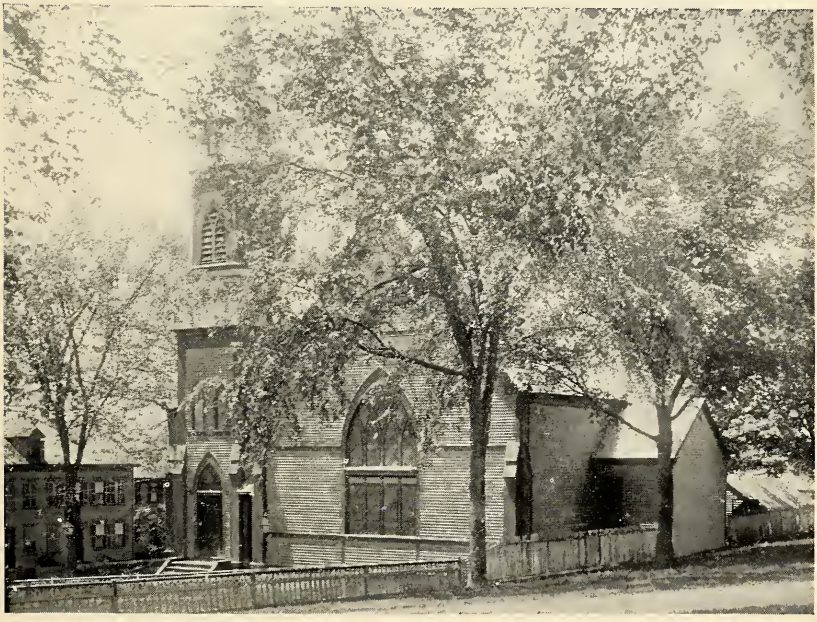
Had he lived he would have been deeply interested in this Anniversary Celebration. Some of you may recall the oration which he wrote for the dedication of the Memorial Library Building. These sentences from that address describe its author: "The true citizen is he who throws out by a genial glow some holy warmth that starts again the smouldering embers on many a desolate hearth; . . . . he who stops, always stops to feed and succor the faint and exhausted. . . . . "There is a Memorial Hall whose walls age shall not crumble, nor time deface. In it are tablets whose chiselled letters are the names of

EARTH'S PAST NOBILITY."

An old German mystic believed that all human souls may be classified as belonging to one or another of four elemental temperaments. They are souls of fire, or of water, or of air, or of earth. The men and women whom I have summoned from the shadowy Past were not souls of fire — village Cromwells, or Napoleons, or Joans of Arc, nor were they souls of



The Edwards Congregational Church



Saxonville Methodist Episcopal Church. Erected 1879

water, elusive and unstable as the billows of the sea. Nor yet were they souls of air among the mystics who have sung to the world the music of the ideal. Rather were they *souls of earth*, "Dear, steadfast, firm of root and sure of stay." Such souls are the jewels in the crown of the free Republic. They constitute the glory of the State and are the hope of the Church. They are also the pledge that "the human heart by which we live" can be trusted to build up, story upon story, as the generations pass, the fair structure of a noble civilization.

A SEER'S VISION OF THE FUTURE.

Rev. Dr. Emrich in his address on "A Seer's Vision of the Future" depicted with great interest and power what, in his view, would be the results effected in the coming century by the religious forces now working in the world, as shown in the light of the progress made during the past two hundred years. The address was not written out and so cannot be here given, but his closing words were: — "I would like to live a hundred years from now and see the unity as the outgrowth of the Divine Spirit in men. Unity will become the spirit of the age. God has been wonderfully good to this dear old town and Framingham in the future will be prosperous as in the past."

MINISTERS OF PLYMOUTH CHURCH.

Rev. John Swift,
Ordained Oct. 8, 1701 — Died April 24, 1745.
Rev. Matthew Bridge,
Ordained Feb. 19, 1746 — Died Sept. 2, 1775.
Rev. David Kellogg, D.D.,
Ordained Jan. 10, 1781 — Died Aug. 13, 1843.
Rev. George Trask,
Ordained Sept. 15, 1830 — Dis. April 6, 1836.
Rev. David Brigham,
Installed Dec. 29, 1836 — Dis. May 9, 1844.

Rev. Increase Niles Tarbox, D.D.,
Ordained Nov. 22, 1844 — Dis. July 2, 1851.
Rev. Joseph Connor Bodwell, D.D.,
Installed June 30, 1852 — Dis. Nov. 5, 1862.
Rev. John K. McLean, D.D.,
Installed Feb. 19, 1863 — Dis. Sept. 1, 1867.
Rev. Minot Judson Savage, D.D.,
Installed Jan. 23, 1868 — Dis. April 8, 1870.
Rev. Lucius Root Eastman,
Installed June 8, 1871.

GRACE CONGREGATIONAL CHURCH.

Members of the Sunday Schools of South Framingham gathered here in large numbers for a Union Service.

The following is the

ORDER OF SERVICE.

1. Service Prelude. Grand Chorus. *Th. Dubois.*
2. Address of Welcome. E. W. Lamson, Supt. of Grace Church Sunday School.
3. Hymn. "America."
4. Responsive Reading. Psalm lxvii, led by Supt. Carpenter of the Presbyterian Sunday School.
5. Hymn. "There's a Hope That is Fairer than Day."
6. Prayer. Supt. Murphy of the Methodist Episcopal Sunday School.
7. Hymn. "Battle Hymn of the Republic."
8. Address. Mrs. John M. Merriam, Supt. of Bethany Universalist Sunday School.
9. Address. Mrs. Julia Ward Howe of Boston.
10. Prayer. Supt. Hastings of Park Street Baptist Sunday School.
11. Hymn. "To Thee, O Country."
12. Benediction. Rev. Frank H. Bigelow, Pastor St. Andrew's Protestant Episcopal Church.
13. Service Postlude. March Pontificale. *Tombelle.*

Grace Congregational Church. Erected, 1884. Enlarged, 1892

SUNDAY EVENING.

GRACE CONGREGATIONAL CHURCH.

REV. FREDERICK E. EMRICH, D. D., *Pastor.*

This service fitly completed the exercises of a memorable day. Every seat and all standing room in the large audience room and chapel adjoining was occupied and many listened outside the building or turned away unable to gain admission. The music rendered by a chorus choir of nearly two hundred voices from the Framingham Musical Association, in charge of its Musical Director, Dr. Jules Jordan of Providence, Rhode Island, was a beautiful and inspiring feature of the occasion.

SERVICE OF WORSHIP OF THE PROTESTANT CHURCHES OF SOUTH FRAMINGHAM IN GRACE CONGREGATIONAL CHURCH, SUNDAY, JUNE TENTH, NINETEEN HUNDRED.

> "We petition neither for silver nor gold, nor any such worldly interest, but that we may have the worship of God upheld among us & our children; for this we do humbly repair to His Right Honorable Lordship & Most Excellent Governour, under the shaddow of whose wings we rejoice that we may rest for Patronage & Protection; and all of the Honoured Court now sitting, the fathers of our land, to whome we humbly Petition to consider and do for the enlargement of the Kingdome of our Lord & Saviour, Jesus Christ, for the good of our souls & the souls of our Children, that we may not be like the Heathen — & be pleased to grant us to be either a Township or Congregation."
>
> *Extract from the petition sent to the Governor and General Court in 1700 by the people of Framingham.*

In the varied tapestry which pictures our national life, the richest spots are those where gleam the golden threads of conscience, courage and faith, set in the web by that little band. May God in his mercy grant that the moral impulse which founded this nation may never cease to control its destiny; that no act of any future generation may put in peril the fundamental principles on which it is based,—of

equal rights in a free state, equal privileges in a free church and equal opportunities in a free school.

Gov. Roger Wolcott in his address accepting, in behalf of Massachusetts, the original manuscript of Bradford's History of "Plimoth Plantation."

ORDER OF SERVICE.

REV. F. T. WHITMAN, Pastor of the Park Street Baptist Church, presiding.

DR. JULES JORDAN, Musical Director.

SERVICE PRELUDE. *Horatio Parker.*

CALL TO WORSHIP. The Pastor of Grace Church.

ANTHEM. Festival Hymn. *Words and Music by Dudley Buck.*

O Peace, on thine up-soaring pinion,
Thro' the world thine onward flight taking,
Teach the nations their turmoil forsaking,
To seek thine eternal dominion.

BI-CENTENNIAL CHORUS.

INVOCATION AND LORD'S PRAYER. The Pastor of Hope Presbyterian Church.

RESPONSIVE READING. Psalm cxlv. Led by the Pastor of St. Andrew's Protestant Episcopal Church.

GLORIA PATRI.

SCRIPTURE LESSON. Deut. viii. Read by the Pastor of the Methodist Episcopal Church.

SOLO. My Native Land. Mr. Fred L. Martin of Boston.

THE PRAYER. The Pastor of Bethany Universalist Church.

ORGAN RESPONSE.

HYMN. *By Rev. Leonard Bacon, D.D.*, at New Haven, 1838.

O God, beneath thy guiding hand,
Our exiled fathers crossed the sea,
And when they trod the wintry strand,
With prayer and psalm they worshiped thee.

Thou heard'st, well pleased, the song, the prayer —
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

What change! through pathless wilds no more
The fierce and naked savage roams;
Sweet praise, along the cultured shore,
Breaks from ten thousand happy homes.

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves,
And where their pilgrim feet have trod,
The God they trusted guards their graves.

And here thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

INTRODUCTORY ADDRESS. By the Pastor of Park Street Baptist Church.

ADDRESS. The Rev. L. R. Eastman, Pastor of Plymouth Church, Framingham.

ANTHEM. *Dr. Jules Jordan.*

Recessional. *Rudyard Kipling.*

God of our fathers, known of old —
Lord of our far-flung battle line —
Beneath whose awful hand we hold
Dominion over palm and pine —
Lord God of Hosts, be with us yet,
Lest we forget — lest we forget!

The tumult and the shouting dies —
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget — lest we forget!

Far-called our navies melt away —
On dune and headland sinks the fire —
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre —
Judge of the nations, spare us yet,
Lest we forget — lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the law —
Lord God of Hosts, be with us yet,
Lest we forget — lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard —
All valiant dust that builds on dust,
And guarding calls not thee to guard —
For frantic boast and foolish word,
Thy mercy on thy people, Lord! Amen.

BI-CENTENNIAL CHORUS.

ADDRESS. The Rev. Adolph A. Berle, D.D., of Boston.
HYMN. "O God, our help in ages past."
BENEDICTION. By the Pastor of St. Andrew's Protestant Episcopal Church.
ORGAN POSTLUDE, "Hosanna." *Wachs*

THE RELIGIOUS FORCES OF SOUTH FRAMINGHAM.

PARK STREET BAPTIST CHURCH, Rev. F. T. Whitman, Pastor.
Organized March 17, 1854.
METHODIST EPISCOPAL CHURCH, Rev. Leo A. Nies, Pastor.
Organized November 5 1869.
GRACE CONGREGATIONAL CHURCH, Rev. F. E. Emrich, D.D., Pastor.
Organized January 2, 1873.
ST. STEPHEN'S ROMAN CATHOLIC CHURCH, Rev. J. F. Heffernan, Pastor.
Services began in June, 1876.
BETHANY UNIVERSALIST CHURCH, Rev. G. E. Huntley, Pastor.
Organized April 28, 1878.
ST. ANDREW'S PROTESTANT EPISCOPAL CHURCH,
Rev. Frank H. Bigelow, Pastor.
Organized in 1884.
HOPE PRESBYTERIAN CHURCH, Rev. W. H. Tower, Pastor.
Organized December, 1886.

ADDRESS.

BY REV. LUCIUS R. EASTMAN, *Pastor of Plymouth Church.*

The lines have fallen unto me in pleasant places;
Yea, I have a goodly heritage. *Psalm xvi; 6.*

"Inasmuch as that for a long time we have lain under a heavy burden as to our attendance on the public worship of God; so that for the most part our going to meeting to other places on the Sabbath is our hardest days' work of the week,

St. Andrew's Episcopal Chapel. Erected 1897-98

St. John's Episcopal Church. Erected 1870-71

and by reason of those difficulties that attend us therein, we are forced to leave many at home, especially our children, where to our grief the Sabbath is too much profaned, and being desirous to sanctify the Sabbath as to the duty of rest required as far as we can with conveniency; These motives moving us, we have unanimously built a meeting-house, and have a minister among us, and we now humbly petition to your honours to countenance our present proceedings. We contain in the plot we have taken, above three hundred and fifty souls, whereof not above a quarter part can constantly attend the worship of God in other places by reason of the length and badness of the ways. Those families specified in the Plot are not in the bounds of any other town, and are some four, some five, some six, and some seven miles from any other meeting, and very few of them above two miles distant from the Meeting-house which we have built among ourselves."

Such are the brave earnest words which the Founders of this good old Town use in their petition to the Legislature for their incorporation as a distinct municipality. It is no vainglory that would rank our town among the most beautiful of New England. Whether we consider its natural scenery, beautiful for situation, or the great moral purpose which moved its first inhabitants to petition the Legislature for their incorporation, or the record of the pastors and laymen which from generation to generation have composed its christian citizenship, or the attitude of those men and women toward the great questions of Education and public weal, surely the history wrought out by them is calculated to inspire us with reverence for the past and a worthy ambition for the future. Those were indeed christian men and women who were the first settlers. It was a great christian motive, a grand moral impulse which urged them on to the incorporation of the Town. Nothing is more prominent in the early settlers of New England than their anxiety for the intelligent education of their children and the maintenance of their religious worship. So those first inhabitants of Framingham show their concern for the future of their children when they say in their petition to the Legislature;

"We petition neither for silver and gold, nor such worldly interest, but that we may have the worship of God upheld among us and our children, for the enlargement of the kingdom of our Lord and Saviour Jesus Christ, for the good of souls and the souls of our children, that they may not be like the heathen." Golden words indeed, worthy to be inscribed upon all our institutions of worship and education and to be treasured in the memory of all succeeding generations. So they say they have built a meeting-house and have a minister, and in a very few years they build a schoolhouse nearby.

The adjoining towns, which were "five, six, and seven miles" away, were Sherborn, Natick, Sudbury (now Wayland), and "Marlbury," as the old documents spell it. The Meeting-house they had built stood at the easterly end of the Old Burying Ground. It was a small unpretentious affair, 40 feet long and 30 feet wide, boarded and shingled, not painted, plain benches for seats, a door and windows in the front; but those who wished might cut windows in the sides near where they sat. A few years later ten feet were added to the rear, moving back the pulpit. That structure lasted them for thirty-five years, until in 1735, after ten years of heated discussion and even bitter wrangling, they built the second house at the northeasterly end of what is now the Centre Common. By vote of the Town, "one barrel of rum, three barrels of cyder, six barrels of beer, with suitable provision of meat, bread, etc., were provided for such, and only such, as labour in raising the meeting-house."

The third Meeting-house was erected in 1807. It resembled the present house of the First Baptist Church at the Centre and stood on the spot now occupied by the meeting-house of the First Parish, by which it was replaced in 1846-1847. The materials of the Second Meeting-house were used in 1808 in erecting the first Town House, between where now stand the house of Mr. George B. Sawyer and Plymouth Church. After the building of the present Town Hall in 1834, Mr. Hollis Hastings bought the old Town House and it formed the rear of his shop which was burned last winter.

The Minister they had among them was Rev. John Swift of Milton. He was ordained by Council in 1701. His

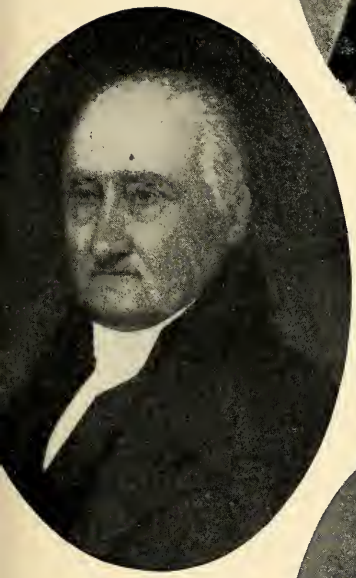
pastorate lasted till his death in 1745, a period of forty-five years. At his settlement he was given a large farm of 140 acres, including all the southerly slope of what is now Normal Hill, reaching down to the river from Church Hill Cemetery around to the railroad. The remains of his old cellar is to be found in Mr. Barber's pasture. His ministry was marked by a faithful steady discharge of his duties as a preacher and pastor, every Autumn catechizing the children. A contemporary describes him as a man of considerable natural powers, excelling in oratory, in classical learning; patient under injuries, held in high esteem by his ministerial associates. In 1724 he records a day of fasting at Westboro, at which he preached in connection with the organization of the Westboro Church. Similarly at Holliston and Hopkinton. He kept a diary for a number of years, recording in a quaint style various events of interest; e. g. a great deluge; the deep snows of one winter which prevented holding the Sabbath Service. The last four years of his ministry he was incapacitated from preaching by sickness. He died in 1745.

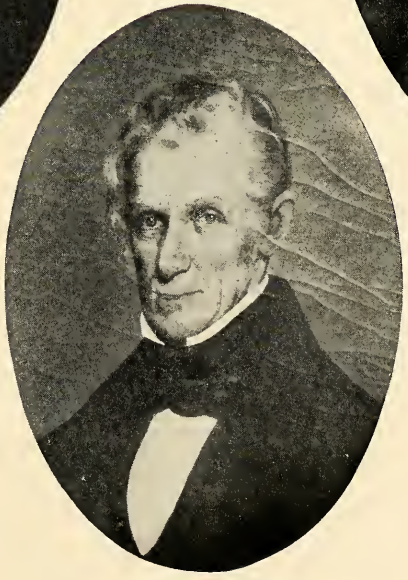
After several attempts to secure a pastor, Rev. Matthew Bridge was ordained pastor in February, 1746; a man of dignified and imposing presence, over six feet in height, of erect and bony figure, resembling Washington, with whom he served at Cambridge as chaplain in the siege of Boston. Before the death of Mr. Swift, New England had been profoundly stirred by the preaching of George Whitfield, and the Tennants. Jonathan Edwards had done his great work in the Connecticut Valley. Mr. Whitfield landed in Boston September 18, 1740 and preached in Brattle Street Church the next day. He travelled as far east as York, Maine, and then west to Northampton, the home of Edwards, in 74 days going over 800 miles and preaching 175 times. The effect of his labors is described as an upheaving like an earthquake. The churches were replenished with fifty thousand converts and new life and power breathed into the Pastors and Teachers. It was closely in connection with this awakening that Mr. Bridge was settled over the Framingham Church. Quite a number of the people felt that he was not in full sympathy with the results of the Edwards-Whitfield preach-

ing. Emphatic protest was entered at the meeting of the ordaining council by a strong minority of the church, who felt that his preaching was not sufficiently pronounced on certain points of theology. The signers of this protest were in hearty sympathy with the Great Revival. After his ordination they seceded and formed the Second Congregational Church and built a meeting-house in the west part of the Town, near the present town farm. Rev. Solomon Reed was chosen their Pastor. The church continued for about twelve years, when, in 1759, a part removed to the church in Hopkinton, a part returned to the old church, and the remainder united in forming the First Baptist Society, which purchased the meeting-house and moved it to Park's Corner. This Society continued in that location until they built the Baptist Church at the Center, which was dedicated January 1, 1827. The First Baptist Society was incorporated June 22, 1812. Rev. Charles Train was the honored Pastor from January 30, 1811, until September 1839. He continued to live among his people until his death in 1849. His portrait hangs over the front door of Memorial Hall by the side of that of Dr. Kellogg who was so many years his contemporary in the pastorate of the Congregational Church.

Mr. Bridge continued in his pastorate of the old church until 1775, when he died of a disease contracted in service as chaplain in the Revolutionary Army before Boston. His genial, benevolent disposition, attractive manners, and faithful service won the love and confidence of the whole people, and the opposition, which at the beginning was so strong, gradually disappeared and during the last half of his pastorate he had the full respect and confidence of the entire community.

The next pastor of the old church was the Rev. David Kellogg, ordained January 10, 1781. A man of vigorous intellect, a native of Amherst, Mass., where his youth had been spent under the influence of Rev. David Parsons, he had maintained high rank as a scholar and graduated at the head of his class at Dartmouth College. Of genial, yet dignified manner he maintained throughout his long public life his reputation as in the best sense a christian gentleman





Hon. Jonathan Maynard
Abner Wheeler

Rev. David Kellogg, D.D.

Rev. Charles Train

Former Distinguished Citizens of Framingham

of the old school. Mr. Bridge had built and occupied the gambrel-roofed house which is now the farm house on the Mellen estate. The May following his ordination Mr. Kellogg married the daughter of Mr. Bridge and lived, till his death, August 1843, in the old parsonage.

But Dr. Kellogg was not only a christian gentleman, a superior scholar, a wise, faithful, godly minister and helpful pastor, he was also an exemplary citizen, identifying himself with the best interests of the Town which had become his home. As such we find him among the leading spirits in the originating and incorporation of the Framingham Academy. We are not surprised to find his name at the head of the list of its first Proprietors. Twenty or more persons, the Proprietors of the Brick Schoolhouse organized a society whose object was to disseminate piety, virtue, and useful knowledge. No person could be a preceptor who had not received a collegiate education. In 1799 the Trustees were incorporated as the Framingham Academy, which continued for over fifty years a career of great usefulness, until by the permission of the Legislature it was merged with the Town High School in 1851. The brick schoolhouse was replaced, in 1837, by the stone building which now serves for the Centre Primary Schools. Dr. Kellogg was a member of the Board of Trustees until 1825, making 33 years of continuous service in this supervision of educational work.

It was during the ministry of Dr. Kellogg that the two great missionary organizations of our Congregational churches were organized,— The American Board of Foreign Missions and the Home Missionary Society. We cannot but think that his hearty sympathy with both these causes had much to do in interesting Peter Parker in the cause of Foreign Missions, and in awakening that interest in both Home and Foreign Missions which has always characterized the Church. That period was marked also by the beginnings of the Sunday Schools of our country and that in Dr. Kellogg's church was one of the earliest to organize in New England. Revivals of religion were of periodical occurrence during his ministry ; and we can easily imagine the deep interest which the veteran pastor felt in seeing the hundreds who were

coming out as Christians during those revivals which swept this region in the years 1830 to 1833, in which 63 males and 134 females united with his church. He was settled over the church at the close of the Revolutionary war, when a great wave of French infidelity had gone over the country. His pastorate was synchronous with the growth of Unitarianism in this region. Rev. James Freeman, the grandfather of James Freeman Clarke, having been appointed rector of King's Chapel in Boston, in 1783, two years after Mr. Kellogg's ordination. Mr. Freeman soon after persuaded the congregation of King's Chapel to adopt a revised prayer book, leaving out all distinctive recognition of the Trinity. But Mr. Kellogg, by his plain preaching, by his devout, studious, wise conduct of his parish, so instructed his people that while liberal in his public life he yet held the mass of his church loyal to the doctrines of the Cross, so that when the time of division came, over 160 of the 170 members of the church were ready to go out with him, and hand down to his and their successors the old confession of faith and the treasures of hope which had been the confidence and consolation of those who from the beginning had constituted "The Church of Christ in Framingham." It was practically a separation of the church from the parish. At a meeting of the Parish in Dec., 1829, by a small majority it was voted to have Unitarian preaching. The first of the following year, Jan., 1830, all but two of the male members and all but five or eight of the female members of the church, at least 160 of the 170 members, with the pastor and deacons, left the old Sabbath home and began worship in the Town House. The parish consisted of men, voters, real estate owners, in Town. By decision of the Supreme Court the majority of the Parish held the property and records,— the church having no legal standing with the Court. The Court drew a distinction between a church in law as a holder of property and a church ecclesiastically. The question before the Court was as to who should hold the property. But they admitted that the church could exist separately from the parish in a religious point of view for administering ordinances and other religious offices. Consequently a new parish or society had to be

St. Bridget's Catholic Church

St. George's Catholic Church. Erected 1845

organized in connection with the church which had seceded from the old Parish. The new parish took the name of "The Hollis Evangelical Society," after the name of the founder of the Hollis Professorship at Harvard, in evident protest against what the Evangelicals claimed to be a diversion of the funds of that professorship, but the church, claiming to be the original church organization which had from the first been known as "The Church of Christ in Framingham," never changed its name until in 1871, after the society had changed its name from Hollis Evangelical to Plymouth Society, the Church voted to adopt the title "Plymouth Church" to conform to the action of the society. In 1890 Plymouth Church was incorporated under the new laws of the Commonwealth and the Plymouth Society conveyed its property to the Church. Meanwhile the majority of the old Parish in 1830 held the property and have continued from that day to this on the old site. I was informed the other day by one of their officials that there is no First Parish Church, that they are simply the First Parish,— and we have no Parish, but are simply "Plymouth Church in Framingham." So the close of the two centuries, through the evolution of the years, finds the old Parish and the old Church on opposite sides of the street, the Church without a Parish, the Parish without a Church, living and working side by side, very cordially, and joining this afternoon in a Thanksgiving Service to the praise of the God of the Fathers for His unnumbered benefits these two hundred years. We are like a grand old tree which stands on my lawn; — One large trunk for many feet from the ground, and then separating into two large branches which grow in abundant thrift spreading out into many branches, but all growing out of and belonging to the same trunk and having the same source of strength and life in the deep soil of God's truth and infinite love.

The Methodist Episcopal Church began its history in the United States in 1766, when Philip Embury was preaching in New York. In 1783 the first Methodist Conference was held in New York. In 1784 Wesley sent Rev. Thomas Coke to this country as a Bishop to organize the Methodist Episcopal

Church of the United States. By him Asbury, who had been laboring in this country for several years was ordained and consecrated Bishop. There seems to be good evidence that a class was organized about 1788, holding its meeting beyond Saxonville. For nearly forty years they were few in numbers, but held together steadily, and finally in 1833 a house was built near Mr. Benj. Stone's, a mile north of Saxonville on the road to Sudbury. In 1844 the church was moved to the village, and in 1880 the "present tasteful house was erected."

The Edwards Congregational Church in Saxonville was organized May 26, 1833, twenty-five members having been dismissed from the Centre Church for this purpose.

A Society of Universalists was formed in 1829 and built the meeting-house which is now occupied by the Catholics at the Centre. The Universalist Society continued for about twenty years and then dissolved, selling their edifice to the newly organized Episcopal Parish of St. John's. The Episcopalians occupied the building until 1871 when, on Easter Sunday, they entered their beautiful church on the westerly slope of Normal Hill. The Catholics purchased the building on Main street and have held services there ever since.

The Catholics began their work in Framingham in 1844, when a mission was commenced by Rev. George Hamilton, which resulted in the organization of St. George's Parish. When I began my pastorate, June 1, 1871, the Rev. Father A. J. Rossi was in charge and also had the care of St. Bridget's at the Centre. In June 1876, Rev. Fr. Rossi began services in Waverley Hall, the outcome of which, under the efficient leadership of Rev. J. S. Cullen and his successor Rev. John F. Heffernan, is the large and prosperous congregation of St. Stephen's.

March 17, 1854, twenty members of the First Baptist Church united with others living at South Framingham to form the Park Street Baptist Church. The meeting-house was dedicated March 15, 1855.

The Methodist Episcopal Church of South Framingham was organized on November 5, 1869. It worshipped in Waverley Hall until 1873, and from that time until 1884 in Irving

South Framingham Methodist Church. Erected 1884 Remodeled 1897

Hall. The present handsome church was erected in 1884 and re-modeled in 1897.

In the autumn of 1872, some two score devout, godly men and women,— whose pastor I had been for a year and a half and whom I had come to love and trust and depend upon as among my choicest fellow-workers in the old Centre church,— were moved by the same deep moral purpose which actuated the founders of the Town, "that they might sanctify the Sabbath and more efficiently build up the kingdom of our Lord and Saviour Jesus Christ," to leave the old home and organize a new church in the South Village. They had held many meetings for prayer. In the early part of Nov., 1872, they began services in the hall which was then the upper story of Nobscot Block. They asked me to conduct their first Sabbath Services. They were organized as a church by a council held Jan. 2, 1873. Their first pastor was an old and intimate friend of mine in the theological seminary, Rev. David M. Bean. Their second my honored cousin, and their third our beloved brother whom we all delight to honor, for his big heart and his works' sake. I do not need to tell you of the phenomenal growth which the Divine favor has granted them these twenty-seven years, and which we have all watched with supreme satisfaction. It was a fitting thing for them to do, to change their title from the South to that of Grace Church, for surely we know that the central thought of their faith and the substance of the utterances of our brother in this pulpit is the infinite riches of the Grace of our Divine Father manifested in the redeeming work of our Lord and Saviour Jesus Christ; — the Gospel of the Grace of God.

Bethany Universalist Church was organized April 26, 1878. It is a strong and growing Society with a tasteful meeting-house on Franklin Street, erected in 1882. This Society has no historic connection with the one which formerly existed at Framingham Centre. Previous to the building of its church it held services in Liberty Hall, now the Y. M. C. A. Gymnasium.

St. Andrew's Protestant Episcopal Church began its work in 1884 when services of the denomination were begun under the charge of Rev. Frank S. Harraden, rector of St. John's

Church at Framingham Centre. Meetings were held in various hired churches and halls until 1897, when a pretty chapel was erected at the corner of Concord and Clark Streets on land donated by R. M. Everit. The Church is now active and growing under the pastoral care of Rev. Frank H. Bigelow of Natick.

Hope Presbyterian Church was organized in December, 1886, and for a time worshipped in Irving Hall, and later in Pythian Hall. The present Church was built in 1891.

But my friends,— as I draw to a close this résumé of the story of the Church Life of our dear old Town, these Two Centuries,— may your patience suffer a word more from one who has been identified with that life nearly as long as one of those first three pastors whose combined service covered its first hundred and thirty years. It is impossible to estimate the influence of all the sermons which have been preached these two centuries upon the lives of the people,— or the effect of the numberless prayers rising like daily incense from the Christian homes where so many devout children of God have lived their patient, faithful, diligent lives. But surely today we may well thank God that this has always been a Christian Community. The principles and teachings of the Christian religion have from the beginning been the controlling influence which has guided the Town in all its growth and in its relation to the great questions of municipal and national polity and weal. The character of a community is the sum-total of the character of its individual citizens. Just in proportion as those individual units are men and women of sterling integrity and virtue, of the highest degree of attainment in intelligence and moral strength, will the community as a whole stand high in the scale of moral and intellectual power and influence in the Commonwealth. It is the special aim of all churches of every denomination to produce just such individuals as the fruits of their work, and the church which is true to its mission can never lose its place and its importance in the community. May I tonight express to you my profound gratification at the fraternal feeling which exists today between the various bodies of Christian believers in our good old Town,— in which I have

St. Stephen's Catholic Church. Erected 1884

enjoyed so much of confidence and respect these many years,— which I have learned to love so much and whose best traditions I have done what I could to preserve. And if it were the last exhortation which I were to make as a minister of the grace of God to the Christian people of Framingham, I would say, Never forget that ye are all brethren. That ye are sons and daughters of the One Living and True God. That ye will attain the highest ideals of citizenship just so far as ye realize the highest possibilities and attainments of the children of God, your common Father in whose likeness ye are made. As our honored Governor Wolcott said and as our brother here has reminded you, "May God in his mercy grant that the moral impulse which founded this town, as well as nation, may never cease to control its destiny; that no act of any future generation may put in peril the fundamental principles on which it is based,— of equal rights in a free state, equal privileges in a free church, and equal opportunities in a free school."

PROGRAM

MONDAY, JUNE 11, 1900

2 P. M. Fire Department Exhibition.

8 P. M. Canoe Float at Lake Waushakum.

Arch erected in 1898 to honor Massachusetts Volunteers for the Spanish War

CHAPTER III.

EVENTS OF MONDAY.

No special attraction was placed on the program for Monday forenoon, but the opportunity was largely improved to complete the work of decoration, begun several days before. Under the management of the Committee on Decorations of which Chas. H. Fuller was chairman, the various schoolhouses and public buildings in Town assumed a holiday appearance and many business blocks and private dwellings were also handsomely and appropriately decorated, especially those along the line of march marked out for the Military, Civic and Trades' Procession of Wednesday. It was the original intention of the Committee to erect on Concord Street a Commemorative Arch, differing in design but modelled somewhat after the one which had been placed there in the summer of 1898, to honor the Massachusetts Volunteers who were starting from the State Muster Field within our border, to unknown scenes and events of the Spanish War, (see illustration) but on account of the expense this plan was abandoned. But however beautiful these special decorations might be, they only rendered more noticeable the general condition of tasteful neatness and thrift which marked the residences and grounds of our citizens and helped to make Framingham seem so attracitve on those beautiful June days.

FIRE DEPARTMENT EXHIBITION.

On Monday afternoon the entire Framingham Fire Department was called to Irving Square, South Framingham, to give an exhibition, partly competitive, but chiefly to show what, with its modern equipment of three steam fire engines

and hose wagons and one hook and ladder truck, its efficient leadership and enthusiastic firemen, the Department is capable of doing. Chief Engineer A. Howard Fiske was in full charge of the program, assisted by Engineers William O'Callahan, James P. Shay, John P. Kyte and David Gorman. Regular calls were sounded on the fire alarm, summoning each piece of apparatus from the respective engine houses, and the fire drill, as given, proved that every man on the force knew his place and was ready to fill it. A crowd of interested spectators from this and other towns watched the exhibition, which passed off with entire success.

CANOE FLOAT.

The only feature of the entire celebration which was not favored by having perfect weather was the Canoe Float at Lake Waushakum on Monday evening. Much time and effort had been given to the preparation, decoration and illumination of the canoes and floats; music, and prizes to be awarded had been provided and all arrangements made to give pleasure and delight to the hundreds of people who assembled; but a sudden, though brief shower just before evening, followed by a high wind, roughened the water and extinguished the lights so that a large part of the beautiful and elaborate display had to be abandoned. The committee in charge decided however to award the prizes, as the floats were already prepared, and Bert Schnapp was awarded the first prize for the handsomest float, while the prize for the finest canoe went to Ralph Dewey.

PROGRAM

TUESDAY, JUNE 12, 1900

9.00 A. M. Exercises in Schools.

1.00 P. M. Children's Procession and Entertainment.

Athletic Events During the Day.
- Gun Club Shoot.
- Bicycle Road Race.
- Sports at Fair Grounds.

8.30 P. M. Concert and Ball at Armory.

CHAPTER IV.

EVENTS OF TUESDAY.

CHILDREN'S DAY.

EXERCISES IN THE SCHOOLS.

For several weeks previous to our celebration, special study in all the schools had been given to the History of the Town and its Institutions. A prize of ten dollars was offered by Orville W. Collins, M.D., Chairman of the Committee on Exercises in Schools, to the pupils of the Public Schools of Framingham, for the best essay of not more than fifteen hundred words on the topic "A General History of The Town of Framingham." This prize was won by Miss Helen Hazel Videto, a pupil in the High School. Her essay is here given in full as a comprehensive and concise statement of the History and growth of the Town and its Institutions.

THE PRIZE ESSAY.

A History of Framingham, June 1, 1900.

By Helen Hazel Videto.

Framingham is a town of about 11,000 population, in Middlesex County, 20 miles South by West of Boston. It possesses good railroad, telegraph and banking facilities, and has manufactures of Straw Goods, Boots and Shoes, Rattan Chairs, Wooden Lasts, Rubber Clothing, Wooden and Paper Boxes and Wheels. It is also the location of the celebrated Saxonville Mills, and of the great plant of the Dennison Manufacturing Company. Farming and market gardening are carried on extensively.

The first knowledge we have of this territory, came in 1633 from men on their way from Watertown to the Connecticut

River. The first grant of land was made in 1640. Further grants were made between 1640 and 1660. In 1660-'62 grants were made to Thomas Danforth, Esquire, who added by purchase and the place became known as "Mr. Danforth's Farms." Mr. Danforth called it Framingham, a contraction of the name of his birthplace, Framlingham, England.

The natural features consisting of rivers and ponds, hills, dales and meadows made it a very desirable place for settlement. There is no doubt but that it was inhabited by Indians as unmistakable signs of their occupancy have been found. Few of those receiving grants settled on the territory, however in 1675 Framingham was recognized as a plantation.

After the end of King Philip's War in 1676, during which occurred the Massacre of Thomas Eames' family, settlers began to come in considerable numbers. About 1687 Mr. Danforth disclosed plans for leasing his lands and settlers began to locate on them. In 1693 a movement to obtain incorporation was inaugurated but it was not until 1698 that the General Court appointed a committee to view the lands. The erection of the first meeting-house was commenced in 1698.

On June 25, 1700, an act of incorporation received the consent of the Governor and on August 5th a Town Meeting was held.

Queen Anne's war was inaugurated May, 1702. Several Framingham men participated therein. Neighbors combined for mutual protection but no serious disturbance occurred in the town.

In 1705 an ordinance was passed against cattle or horses running at large on the common lands, and also, regulating the cutting of wood and timber. September 3, 1706 the town chose a school master, who taught the scholars in his own house until the first schoolhouse was built in 1716.

Slavery existed as early as 1716 and continued to at least 1797. Race prejudice was strong. As late as 1826, the First Baptist Society in building its meeting-house constructed an attic gallery for the use of colored people.

Father Ralle's War, 1722-1726, strongly interested the town and many Framingham men saw service therein.

The French and Indian War began in 1744. Framingham furnished her quota of soldiers. In 1754 began the last French and Indian War, Framingham did her part in furnishing soldiers both for the invasion of Canada and for home defense.

On September 23, 1754, the town voted in favor of the "Excise Bill" putting a tax on the consumption of wine and distilled spirits.

With the close of the French and Indian War began the friction with England which led up to the Revolution. Framingham took an early and active part. October 21, 1765 the town instructed its representative to join in an effort for the repeal of the "Stamp Act" and further instructed him against assenting to any taxes except those imposed by the Great and General Court of the Province. September 6, 1768, a delegate was chosen to join a "Committee in Convention with Others" at Faneuil Hall to consult measures for the safety of the Province.

At the Boston Massacre, March 5, 1770, Crispus Attucks, a native of Framingham was killed. This was the first bloodshed in the Revolution, and a monument to him stands on Boston Common to commemorate the event.

On January 25, 1774, the town passed a resolve refusing to buy tea subject to duty or trade with anyone dealing in that detested commodity. March 14 the town gave the selectmen authority to call meetings on emergencies without posting fourteen days' notice. June 27 the town voted to accept the covenant. August 30, at Concord, Middlesex County held the first delegate convention which adopted measures looking to organized opposition to England. Framingham was represented by two delegates. This convention adopted resolutions recommending the assembly of a Provincial Congress. September 30, the town elected a representative to the General Court and instructed him to adhere firmly to the Charter of the Province and at the same meeting voted to purchase a chest of fire-arms and two Field-Pieces. This meeting was adjourned to October 3, when it was voted, "That there be two militia companies besides the Troop in this town," and that they be guided by the Province laws

relative to the militia. November 8, the collectors were instructed to pay all moneys to the Treasurer and Receiver General of the Provincial Congress. In December two companies of minute men were organized, each man providing himself with the necessary equipment including ammunition.

April 19, 1775 on receiving information that British troops were marching to Concord, bells were rung and an alarm was fired. In about an hour part of the two companies of minute men and one company of militia were on the road to Concord. Arriving there too late to take part in the battle they joined in the pursuit of the retreating British soldiers whom they harassed until after they had passed Cambridge. 153 Framingham men took part in this engagement, and all, with the exception of eight, remained at Cambridge in order to hold the ground until more permanent companies could be enlisted. Framingham although not the scene of conflict nobly responded to all calls made upon her, during the entire Revolution.

In 1786 arrangements were made to carry mail between Framingham and Boston. Framingham Academy was opened as a school in 1792 and incorporated as an Academy in 1799.

In 1795 Middlesex Lodge of Free Masons was instituted.

In 1800 the Straw business was started here by Mrs. Mary Rice.

In 1810 a Post-office was established.

In the War of 1812 Framingham furnished her quota of men.

A cotton factory was started in Saxonville in 1813.

A fire engine was purchased in 1818 and fire wardens chosen the following year.

In 1824 a company was incorporated for the manufacture of wool. The property changed hands several times up to 1858 when it was purchased by M. H. Simpson and others and the name changed to Saxonville Mills.

In 1833 Framingham Bank was incorporated and the Town Hall was built.

In 1834 the first railroad was completed through the town.

Framingham Hotel. Erected 1796

South Framingham Hotel
Removed 1893

In 1835 a newspaper was started.

In 1846 a branch railroad was built to Saxonville and Boston acquired the right to take water from Long and Dug Ponds.

In 1847 a branch railroad was built from Framingham to Milford.

In 1848 the town purchased from Colonel Edgell land for a cemetery. In 1849 an annual May Festival was organized by the ladies to raise funds for it and by the Will of Colonel Edgell $20,000 was donated for its benefit.

In 1850 a branch railroad was built to Framingham Centre, and in 1854 the Agricultural Branch was built to Northborough.

On the breaking out of the War of the Rebellion, Framingham took an active part. 410 men from the the town saw service in the army and navy and the town did everything in its power for the cause of the Union. Since the close of the war, she has been very partial to, and generous in anything to promote the welfare of its surviving veterans.

In 1871 a Camp meeting was established at Lake View.

In 1873 Muster grounds were purchased by the state.

In 1874 a District Court was established.

In 1875 Boston extended its water system to the Sudbury River and Farm Pond.

In 1885 the town contracted for street water for fire purposes. In 1889 a Sewerage System was completed in South Framingham.

Framingham was a rendezvous for United States volunteers in the war with Spain in 1898 and was represented by Co. E, Sixth Regiment. It was estimated that 30,000 people witnessed the departure of the regiment which occasioned great enthusiasm. Co. E served about eight months and was mustered out in Framingham, January 21, 1899. The past twenty years has been a period of great development especially in the South village. Magnificent brick and stone buildings have been erected, sidewalks concreted, streets improved and macadamized, new school-buildings built, and old ones enlarged, new industries established and old industries have increased their facilities. There are churches of

all the leading denominations, and a finely appointed hospital. All branches of retail business are represented, with large stocks in commodious quarters and the town is a progressive one in every respect.

On Tuesday morning the schools assembled as usual, the morning session being entirely given to the commemorative services, which had been arranged for each school under the direction of Dr. Collins and Samuel F. Blodgett, Superintendent of Schools.

The following program of these exercises, showing the careful preparation made for this day, was very successfully carried out, committee, teachers and scholars all uniting with earnest zeal to make the day one of lasting memory.

PROGRAMME OF THE BI-CENTENNIAL EXERCISES IN THE FRAMINGHAM PUBLIC SCHOOLS, TUESDAY, JUNE 12, 1900. 9.30 to 11 A.M.

HIGH SCHOOL.

A. C. Fay, Principal. *C. A. Washburn, Sub-Master.*
Miss Mary N. Sawyer, Mrs. A. M. Rice, Mrs. A. M. Patston, Miss A. L. Moore, Miss S. M. Parsons, Assistants.

Recitations and Singing by Pupils.
Singing. Weber Male Quartette of Boston.
Historical Address by Rev. L. R. Eastman.
Remarks by Rev. Franklin Hutchinson.
Vocal Solo, Howard Mason.

CENTRE GRAMMAR.

Grades VII and VIII. *Miss L. J. Webster, Principal.*

Essays and Recitations on the History and Development of Framingham.
Selections from the Writings of Framingham Authors.
Singing.

Grades V and VI. *Miss C. E. Warfield, Teacher.*

Singing.	Danforth's Farms.
Natural Features.	Indians.
Early Settlers.	"The Old Connecticut Path."

Industries.
Edgell Grove Cemetery.
The Library.
Class Exercises.
Singing.
The First Meeting-House.
Town Schools.
The Academy.
Address.

CENTRE PRIMARY.

Grades I, II, III, IV.

Miss J. M. Kendall and Miss Ida M. Neary, Teachers.

Geographical Sketch.
Early White Settlers.
Patriotism.
Public Places of Interest.
Songs.
Indian Occupation.
Historic Places.
Schools.
Prominent Citizens.

NORMAL PRACTICE SCHOOL.

Grades VII, VIII, and IX.

Miss S. M. Emerson and Miss A. Roof, Teachers.

Essay. Welcome from Bare Hill.
Class Recitation. The Geography of Framingham.
Concert Recitation. Love of Country.
Class Recitation. Indian Occupation.
Class Recitation. English Settlements and Their Growth.
Essay. The Early Churches of Framingham.
Essay. The Incorporation of the Town.
Essay. The Schools of Framingham.
Class Recitation. Framingham in the Wars.
Concert Recitation. The Ship of State.
Exhibition of Drawing and Sloyd Work.
Interspersed with singing.

Grades V and VI. *Miss N. A. Dale, Teacher.*

9.00–9.20. Marching and Singing in the Gymnasium.
[All children in building together.]

Song. Columbia, Glorious Nation. School.
Early Settlement in Framingham.
The Framingham Indians.
Forts and Garrison Houses.
Song. School.
The Eames Massacre.

Settlement at Salem End.
Talk about Indians. Three Boys.
Queer Customs in Old Framingham. Three Girls.
Song. Fancies. Boy and Girl.
The First Meeting-House in Framingham.
Song. America for Freedom. School.
Framingham.
The Home of People from Many Countries.
Our Common Stones.
What Our Hills Tell Us.
The Birds of Framingham.
Song. Swinging in My Airy Nest. School.
Our Schools.
Song. Dream Kisses.
The Help given by Framingham in the Wars.
Song. America, Beloved Land. School.

Grades III and IV. *Miss A. V. Winslow, Teacher.*

Singing.
Exercise on the History and Geography of Framingham.

Grades I and II. *Miss E. Malloy, Teacher.*

9.00– 9.20. General Exercises in Gymnasium.
9.20– 9.40. Framingham's History.
9.40– 9.45. Flag Song and Gymnastics.
9.45–10.00. Stories of Indians in Framingham.
10.00–10.05. Memory Gems.
10.05–10.10. Singing.

SAXONVILLE GRAMMAR SCHOOL.

Grades VII, VIII and IX.
Geo. H. Tracy, Principal, and Miss V. L. Chamberlain, Ass't.

Class Exercise in Geography of Framingham.
Class Exercise in History of Framingham.
Essays: Early Settlement of the Town. Part taken by Framingham in the Revolution. The History of Framingham from 1800 to 1880. The Settlement of Saxonville. History of Framingham from 1880 to 1900.
Singing.

TEMPLE STREET SCHOOL, SAXONVILLE.

Grades III and IV. *Miss L. E. French, Principal.*

Geography of Framingham, with Maps.

Natural Features: Geology — with Specimens of Minerals. Location of the Four Villages. Indian Occupation.

Reading of Historical Selections: Early Settlement. Relations between Indians and Early Settlers. Framingham's Attitude in Various Wars. Special Mention of her Conspicuous Sons. Churches. Town Library. Schools. Industries. Places of Historic Interest.

Music at intervals.

Grades I and II. Mrs. L. A. Beck and Miss C. L. Rhoades, Teachers.

History of Framingham. Location and Extent.
Settlement. Rivers.
Hills. Geology.
Indian Occupancy. Incorporation.
Churches.

Our Town During the Revolution. Interesting incidents.
Historical Places. Industries, Past and Present.
Memorial Library. History of Saxonville Mills.
Interspersed with Singing.

Exhibition of Antiquities and Products of our Industries.

Grades V and VII. *Miss Mary A. Furber, Teacher.*

Music.

Geography of Framingham. Class Exercise.

Indians of Framingham.

Early Settlements of Framingham. Early Settlers. Manners and Customs of Early Settlers.

Essays: Queen Anne's War. King Philip's War and Indian Assault on the Eames Family. French and Indian War. War of Revolution. Civil War. Places of Historic Interest. History of Our Schools.

SCHOOL STREET, SAXONVILLE.

Miss Anna M. Sprague, Teacher.

Singing by the School, America.

Geography of the Town.
The Early Settlers. The Indians.
Song. Home, Sweet Home.
Our Churches.
The Part Our Town has Taken in the Wars.
Song. Our Patriots.
Our Schools. Our Industries.
Instrumental Music.
Contrast between the Past and Present.
Song. Star Spangled Banner.

Grades I, II and III. *Miss J. A. Slattery, Teacher.*

Geography of Framingham.
Indian Settlements. Industries.
Singing. Marching.

LINCOLN SCHOOL.

Grades VIII and IX.

M. E. Fitzgerald, Principal. *Miss Jennie P. Hunt, Assistant.*

Salute to Flag.
Song. School.
Composition. Framingham Public Schools.
Essay. Framingham Heroes.
Song. Lincoln School Quartette.
School Exercise. History of Framingham.
Themes. Industries of Our Town.
Song. School.
Declamation. Our Honored Dead.
Essays. Historic Places.
Song. Double Quartette.
Composition. Framingham Hospital.
Bird Exercise. Representing Birds of Framingham.
Theme. Minerals of Framingham.
Reminiscences of Colonial Days.
Song. School.
Noted Literary People of Framingham.
Salute to Flag.
"America."

Grade VII. *Miss C. H. Murphy, Teacher.*

History of Framingham, with Appropriate Readings.
Geography of Framingham, with Progressive Maps.
Patriotic Singing and Drills.
Modern Improvements.

Grade VI. *Miss M. Alice Shaw, Teacher.*

Geographical Exercise.
Duet.
Compositions: Indians of Framingham. The Early Roads. The First Church. The First Schools. History of the Library. Framingham's Part in the Wars of Our Country.
Flag Exercise.
Solo.
Biographical Sketches.
Trio.
Flower Drill.
Chorus.

Grades V and VI.

Miss Lillian R. Hemenway, Miss Blanche E. Hemenway, Teachers.

First Things in Framingham.
Dialogue. History of Town Previous to 1700.
Stray Leaves from Cate Nixon's Diary.
Essay. Story of Old Jethro.
Readings. History of Schools. Our First Schoolmaster. Description of First School. Moving Schools. Brick Schools.
Essay. The First Church.
Readings: Singing in the First Church. The First Choir. Singing Schools.
Paper. Garrison Houses.
Essay. Murder of Eames Family.
Reading. The Town House.
Essay. The Old Red House.
Salute to the Flag.
"America."

Music Interspersed.

Grade IV. *Mrs. E. M. Hastings, Teacher.*

Salute to the Flag.
Flag Exercise.
Class Work on General History of Framingham.
Young Americans of 1776.
Flowers of Framingham. Birds of Framingham.
Recitation. Revolutionary Tea.
Home Life of One Hundred Years Ago.
Song. America.

Music at frequent intervals.

Grade III. *Miss Clara Davis, Teacher.*

Class Exercise on History of Framingham.
Recitation. Revolutionary Tea.
Flag Exercise, Five Boys.
Song. Three Children.
A Map Exercise. School.
Song of the people of '76.
Recitation by Two Puritan Maidens.
Salute to Flag.
Song. America.

Singing by the school at intervals.

Grade II. *Miss K. E. Hayes, Teacher.*

"Our Flag," Recitation by School.
Class Exercise on History of Framingham.
Framingham Acrostic.
Flag Exercise. Five Boys.
Song. Three Girls.
Poem. Revolutionary Tea. Song. Children of '76.
Salute to Flag. Song. America.

Singing by the school at intervals.

Grades I and II. *Miss Frances Murphy, Teacher.*

Recitation. School.
History of Framingham. Class Exercise.
Flag Drill. Fourteen Children.
Acrostic, (Framingham). Ten Children.
Recitation.
Song. Three Children.

High School and Old Academy Building

State Normal School Building. Erected 1853

Replaced by "May Hall" in 1889

Salute to the Flag.
"America."
Music interspersed.

Grade I. *Miss Laura R. Hardy, Teacher.*

Class Exercise, History of Framingham.	
Flag Exercise.	Fourteen Children.
Recitation. Our Flag.	School.
Acrostic, (Framingham)	Ten Children.
Recitation.	Boy.
The Starry Flag.	Three Girls.
Salute to the Flag.	School.

"America."
Music by the school.

ARLINGTON STREET SCHOOL.

Grades VIII and IX.
Miss Anna M. Murphy, Principal, Miss M. E. Gately, Assistant.

History: Indians, Early Settlements, Connection with Neighboring Towns, Part Taken in Wars, Slavery in Framingham.
Geography with Progressive Maps. Geology.
Literature.
Framingham of Today: Industries, Streets, Schools, Public Library, Fire Department, Sewer System, Water Suppy.
Framingham of the Future.
Music.

Grade VIII. *Miss Marion A. Chenery, Teacher.*

History.	Former Indian Occupancy.
Geography.	Geology.
Literature.	Part Taken in Wars.
Public Library.	Industries.
Streets.	Fire Department.
Schools.	Miscellaneous Facts.

Singing.

Grade VII. *Miss Mary G. Heald, Teacher.*

Music.
Geography of Framingham, Class Exercise.

Indians of Framingham. Early Settlements. Early Settlers. Manners and Customs of the Early Settlers. Queen Anne's War. King Philip's War, and the Indian Assault on the Eames Family. French and Indian War. War of Revolution. Civil War.

Places of Historic Interest. History of Our Schools.

Grade VI. *Miss M. J. Brophy, Teacher.*

Origin of Name. Geography of Framingham. Indian Settlements. Early English Settlers.

Music.

Manners and Customs of Early Settlers.

King Philip's War. French and Indian War.

Story of Crispus Attucks.

Revolutionary War.

Story of First Meeting-House.

Civil War.
Fire Department.
Dennison Works.
Our Stores.
Our Schools.
Means of Travel.
Shoe Business.
Woolen Mills.

Music.

Grade VII. *Miss E. M. Cunningham, Teacher.*

Essays: Indian Occupation. Settlers. Settlements. Schools. Indian Wars. Revolution.

Class Exercise on Geography of Framingham.

Music.

Essays: Fire Department. Railroads. Straw Works. Rattan Factory. Dennison's.

Grade VI. *Miss Alice I. Stratton, Teacher.*

Essays: Indian Occupation. Early Settlers. Eames Massacre. Thomas Danforth. Meadows and Hills of Framingham. Ponds and Brooks of Framingham. Geology of Framingham. Early Wars. Revolutionary War. Civil War. Spanish War. Historic "W." Harmony Grove. Railroads of Framingham. Dennison Manufacturing Co. Straw Factories.

Exercise on the Schools of Framingham.

Music.

WASHINGTON SCHOOL.

Grade V. *Miss Helen M. Hills, Principal.*

Patriotic Songs.

Brief Papers on Indian Occupation, Early Settlers, Eames Massacre, Framingham's Part in the Several Wars of the Country, Acadia, Early Schools, The First Church.

Geographical Exercise.

Grade IV. *Mrs. S. Helen Lee, Teacher*

Historical Facts About Early Settlement of Framingham.

Reproduction Stories, in regard to the Manners, Customs, etc., of the Indians.

The Part taken by the Town in the Revolutionary War.

Patriotic Songs.

Recitations.

Grades II and III. *Miss Pratt and Miss Holbrook, Teachers.*

Patriotic Songs. Historical Items.

Grade I. *Miss E. M. Ford, Teacher.*

Singing.

Historical Exercise.

Singing.

Geographical Exercise.

Flag Drill. Girls.

Historical Exercise.

Acrostic on Name Framingham.

Soldier Drill, "We're the Loyal Lads of Framingham," Boys.

Singing.

HOLLIS STREET SCHOOL.

Grades III, IV and V. *Miss F. O'Connor, Principal.*
Miss G. E. Kendall, Teacher of Grades III and IV.

Song. We Love Our Country. School.

Geography of Framingham. Class Exercise.

Song. Hail Columbia. School.

Indian Occupation. Why the Indians came to Framingham. Indian Relics. Indian Settlements.
Class Exercise.
Explanation of Land Grants. Story of the Eames Massacre. Scattered Settlements.
The Growth of Saxonville. Two Children.
Song. Flag of the Free. School.
Description of the First Meeting-House.
First Highways.
Framingham in the French and Indian War.
Forts and Garrison Houses.
Song. In Woods Is Peace. Grade V.
Story of Acadia, its Connection with Framingham.
The Revolution. Stories of Boston Massacre, Crispus Attucks and Peter Salem.
Song. Star Spangled Banner. School.
History of the Schools.
Framingham's Progress. Railroads. Newspapers. Library.
Song. Independence Day. School.
Framingham in Civil War.
Recitations from Edna Dean Proctor's Poems.
Landmarks.
Song. America.

Grades I and II.

Miss M. L. Doyle and Miss L. H. Robinson, Teachers.

Song by Schools. We Love Our Native Country.
Concert Recitation. There Are Many Flags.
Exercise on Indian Occupation.
Five First Grade Children.
Exercise on First Settlers. Five First Grade Children.
Song by Schools. Flag of the Free.
Concert Exercise. Up with Our Banner Bright.
Historical Date Exercise. Six First Grade Children
Song by Schools. Hail Columbia.
Historical Class Exercise. Children of Second Grade.
Salute Flag. All.
Acrostic Framingham. Ten First Grade Children

Song by Schools. Framingham, Our Framingham.
School yell:

Rah! Rah!
Rah! Rah! Rah!
Fram-ing-ham! Fram-ing-ham!
Rah! Rah! Rah!

COBURNVILLE SCHOOLS.

Grades I, II, III and IV.
Miss E. A. Cunningham, Miss C. T. Murphy,
Miss M. E. Middleton, Teachers.

Devotional Exercises.
Song. We Love Our Native Country.
Geographical Exercise. Situation and Boundaries of Framingham.
Acrostic. Framingham.
Song. Star Spangled Banner.
Exercise. How the Town Received Its Name.
Historical Exercise: Indian Occupation. Proofs of Occupation.
Song. Framingham, Our Framingham.
Historical Exercise: Early White Settlements. Story of the Eames Massacre.
Song. Flag of the Free.
Historical Exercise: Framingham in the Revolution. Framingham in the Civil War. Framingham in the Spanish War.
Song. Hail Columbia.
Historical Exercise: History of the Public Schools. Historical Places and People.
Song. America.

LOKERVILLE SCHOOL.

Miss M. L. McGrath and Miss E. M. Sullivan, Teachers.

Singing.
Recitations and Solos.
Flag Salute.
Historical Exercise.

Geography Exercise.
Singing. America.

DISTRICT NO. VI SCHOOL.

Miss N. G. Spaulding, Teacher.

Song. America.
Geography of Framingham. School.
Hymn. Lord, While For All Mankind We Pray.
Recitation. Legend of Learned's Pond.
Flag of the Free. School.
Essay. Indian Life.
Song. Old Glory, We Love Thee.
Essay. The Indians of Framingham.
Song. The Red, White and Blue.
Essay. The Settlement of Framingham.
March. We Love Our Native Country.
"Home, Sweet Home."

DISTRICT NO. V. SALEM END.

Miss A. G. Clark, Teacher.

"America."
Geography of Framingham. School.
Flag of the Free. Red, White and Blue.
Essay. Settlement of Framingham.
Trio. The Starry Flag.
Essay. The Indians of Framingham.
Quartette. Old Glory.
Song. I Love My Native Country. School.
Essay. Salem Witchcraft, as connected with Salem End.
Song. The Land We Love The Most.
Song. The Star Spangled Banner.
Recitation. Kidd's Chest of Gold.
Legend of Learned's Pond.
Duet. I Know Three Little Sisters.
Closing Song. Home, Sweet Home.

NOBSCOT SCHOOL.

Miss B. E. Thompson, Teacher.

The Town: Position, Boundaries, Size.

Concert Recitation. Hills.
Recitation. Meadows and Plains.
Essay. Muster Field.
Recitations: Rivers. Springs. Ponds.
Reading. Learned's Pond. (Reproduction.)
Recitation. Early Settlement.
Reading. Thomas Eames. (Reproduction.)
Essay. Story of Indians.
Class Exercise. First and Second Churches.
Recitations: French and Indian War. Revolutionary War. Civil War. Spanish War.
Class Exercise. Schools.
Essay. Industries.
Several Patriotic Songs, and Extracts from Edna Dean Proctor's Poems.

DISTRICT NO. VII.

Mrs. Helen M. Blake, Teacher.

Songs.
Story of Framingham. Teacher.
Things Worth Remembering About Our Town. Pupils.
Noted Historical Locations.

PARK'S CORNER.

Miss W. M. Lunt, Teacher.

Song. We Love Our Town.
Twenty-five Facts About Framingham. (General.)
Song. Sing a Song of Framingham.
Recitation. Nine Brave Men of the Town. Nine Boys.
Recitation. Our Own Dear Town.
Song. There's No Town Like Ours.
Recitation. A Little Girl's Love For Her Townsmen.
Song. We Love The Heroes of Our Land.
Recitation. A Girl's Declaration.
Recitation. Valedictory.
Song. Three Cheers for the Brave and True.

At one o'clock all the school children of the Town assembled at the different schoolhouses, those in South Framingham marching by schools, those from other parts of the Town being conveyed, to the various positions assigned by the Committee in charge, for formation into the Children's Procession. Arrangements had been fully made under direction of Hon. George A. Reed, Chief Marshal and Chairman of the Committee on Children's Procession. The perfect June weather of the day promoted the utmost success that could have been desired in the execution of the Committee's plans. The children were arranged in divisions with the following members of the Committee acting as Marshals, George A. Merrill, first division; George F. Amadon, second division; Irwin G. Marsh, third division; Peter McPhee, fourth division; Willis A. Chamberlin, fifth division; Howard Mason, sixth division; Thomas A. Finn, seventh division; J. R. Hawley Moore, eighth division; M. E. Fitzgerald, ninth division; and Alfred C. Fay, tenth division. The total number of school children thus assembled in military column was one thousand eight hundred and forty-three. The line of march was from Grace Church in South Framingham, along Union Avenue to the grounds of the Middlesex South Agricultural Society, a distance of over a mile.

This procession of children surpassed anything of the kind ever seen in Framingham, and probably in any of the towns of Massachusetts.

The boys military company, known as the Framingham Cadets, dressed in khaki uniforms, and with full outfit of haversacks, cups, rifles and belts, acted as escort. The youngest children had the right of the line, the schools following in order of their grade. Music was furnished by the Elmwood Band of South Framingham and Battery B Band of Worcester.

This procession aroused great enthusiasn among the thousands of persons who witnessed it. The weather, the summer beauty, the happy children gay with bright colors, following in long column, school succeeding school, the hundreds of flags and banners, altogether made an extraordinary and wonderfully pleasing sight.

Views of the Childrens' Procession

It is worth noting, as showing the very general interest taken by the children of our Public Schools in the celebration, that out of fifty-one schools in Town, fourteen were represented in the Children's Procession, on Tuesday afternoon, by every scholar and eleven more by every scholar but one. The following table shows the number of scholars under each teacher, and the number who marched. Names of Teachers are given in the same order as in the Program of Exercises in the Schools.

Name of Teacher	No. in School	No. in Procession
Mr. A. C. Fay	214	190
Miss Lella J. Webster	27	27
" C. E. Warfield	30	29
" J. M. Kendall	16	15
" Ida M. Neary	34	33
" A. Roof and Miss S. M. Emerson	40	40
" N. A. Dale	24	21
" Alice V. Winslow	22	20
" E. Malloy	17	14
Mr. Geo. H. Tracy	28	28
Miss Vernie L. Chamberlain	34	33
" L. E. French	37	33
Mrs. L. A. Beck	27	23
Miss C. L. Rhoades	29	22
" Mary A. Furber	45	44
" Anna M. Sprague	31	31
" J. A. Slattery	41	37
" Anna M. Murphy	69	66
" M. Adelaide Chenery	33	33
" Mary G. Heald	41	39
" M. J. Brophy	42	41
" E. M. Cunningham	23	21
" Alice I. Stratton	35	33
" H. M. Hills	36	36
Mrs. S. Helen Lee	39	36
Miss Lillian E. Pratt	56	52
" Josephine Holbrook	33	32
" Ellen M. Ford	43	43

Name of Teacher	No. in School.	No. in Procession.
Miss F. O'Connor	29	28
" G. E. Kendall	37	33
" Margaret L. Doyle	30	25
" L. H. Robinson	27	19
Mr. M. E. Fitzgerald	72	72
Miss C. H. Murphy	45	45
" M. A. Shaw	51	51
" L. R. Hemenway	47	47
" B. E. Hemenway	35	34
Mrs. E. M. Hastings	61	61
Miss Clara Davis	53	50
" Katherine E. Hayes	35	34
" M. F. Murphy	29	28
" L. R. Hardy	41	34
" C. T. Murphy	34	30
" E. A. Cunningham	54	28
" M. L. McGrath	36	33
" E. M. Sullivan	40	30
" Nina G. Spaulding	13	13
" Blanche E. Thompson	29	22
Mrs. Helen M. Blake	9	9
Miss Wyonia M. Lunt	26	24
" A. G. Clark	23	21
	2,002	1,843

At the Fair Grounds, under the supervision of R. L. Everit, Chairman of the Committee on Grounds and Tents, a large tent had been erected, with stage and seats. Into this the procession marched in divisions, and the children enjoyed a miscellaneous program of music, slight of hand tricks, performance by trained dogs, and various acrobatic specialties, continuing throughout the afternoon. This entertainment had been planned by the Committee on Children's Entertainment, of which Clarence T. Boynton was Chairman.

In another part of the grounds various out door sports were held, including a base ball game and a balloon ascension. These will receive special mention elsewhere.

The return of all these little folks to their many homes, without accident, brought this day to a happy ending. In all its features and from beginning to end, Children's Day was a complete success.

ATHLETIC EVENTS.

The athletic program for the day was a widely varied one, and so arranged by the committee, of which Patrick Hayes was Chairman, as to furnish entertainment for both old and young.

In the forenoon the South Framingham Gun Club had a contest at their grounds on Hollis Street, which was participated in by many of its members.

At noon large crowds assembled to witness the ten mile Bicycle Road Race, for which nearly a hundred of the best road riders in New England were entered. The course was from Concord Street near the Hotel Kendall and Manson Building, through Union Avenue to Framingham Centre, continuing on to Saxonville, and back to the starting point via Concord Street. The first prize was won by Edward Barbour of Ware, Mass.

At the Agricultural Fair Grounds, in the afternoon, besides the Children's Entertainment in the tent to which allusion has already been made, the following varied program was carried out:

Basket ball game between Framingham Y. M. C. A., and Co. E, Sixth Regiment teams. Won by latter, score, 10 to 7.

Base ball game between Framingham Academy and High School nine, and representatives of its Alumni. Won by former, score, 10 to 6.

100 yard dash for boys under 15 years, won by E. M. Kyte, South Framingham.

100 yard dash. First, F. A. Ward, Saxonville; Second, J. J. Connors, Saxonville. Time, 11 sec.

220 yard dash. First, F. A. Ward, Saxonville; Second, N. D. Sackett, South Framingham.

440 yard dash. First, A. M. Feely, South Framingham; Second, P. E. Hayes, Saxonville.

880 yard dash. First, J. J. Connors, Saxonville; Second, A. M. Feely, South Framingham.

Throwing base ball. First, J. F. Pickett, South Framingham; Second, M. B. Doran, Saxonville. Distance, 333 feet, 9 inches.

Putting sixteen pound shot. First, Gordon McLeod, South Framingham; Second, G. W. Sullivan, South Framingham. Distance, 30 feet, 1 inch.

Pole Vault. First, Gordon McLeod, South Framingham; Second, M. B. Doran, Saxonville. Height, 8 feet, 6 inches.

High Jump, (Running). First, H. A. Achorn, South Framingham; Second, J. F. Pickett, South Framingham. Height, 5 feet, 1 inch.

Running Broad Jump. First, H. A. Achorn, South Framingham; Second, G. D. Algie, South Framingham.

Team prize won by Saxonville Athletic Team.

BI-CENTENNIAL CONCERT AND BALL.

This notable feature of the celebration, for which preparation had been carried on for a long time by a Committee of which Willard Howe was Chairman, was held at the Armory of Company E, Sixth Regiment, M.V.M., and was a very successful and enjoyable occasion.

The fine opportunity afforded for decorative work in the broad one story building was improved to the utmost, and masses of bunting and fancy designs mingled with electric lights, were combined with very pleasing effect. The colors most in evidence were cerise, white and apple green.

For the concert from 8.30 till 10 P.M., and the grand march and dancing which followed, music was furnished by twenty members of the Boston Symphony Orchestra.

CONCERT PROGRAM

OVERTURE, "Zanneta"	*Auber*
SERENADE, "Rococo" . . .	*Meyer-Helmund*
CONCERT WALTZ, "Kaiser"	*Strauss*
SELECTIONS FROM "Carmen"	*Bizet*

TROMBONE SOLO, ROMANZA . . . . . *Lecocq*
MR. GEORGE W. STEWART.
RONDE D'AMOUR . . . . . *Westerhout*
MAZURKA, "Burning Love" . . . . . *Strauss*
DUO FOR FLUTE AND CELLO . . . . . *Halevey*
MESSRS. E. A. FRANKLIN AND CARL BEHR.
AMERICAN FANTASIE . . . . . *Bendix*

Refreshments were served constantly in a building erected for the purpose and connected with the main room, while the side balcony was reserved for those who wished to share the enjoyment of the occasion but not to take part in the dances, an opportunity of which many availed themselves.

Willard Howe, Esq. acted as Floor Marshal, assisted by Alfred E. Martin and Wm. E. Chenery. The arrangements for music were left entirely in the hands of Mr. Chenery. So much space having been given to the account of Exercises in Schools and the Children's Procession and because of the necessity of going more fully into the details of the events of Wednesday, the principal day of the celebration, it has seemed best to cut down the space which would otherwise here be given to a more elaborate account of the Bi-Centennial Ball, with a list of ticket holders.

PROGRAM

WEDNESDAY, JUNE 13, 1900

7.00 A.M., 12.00 M., AND 6.00 P.M. SALUTES AND RINGING OF BELLS.

10.15 A.M. GOVERNOR'S SALUTE, 17 GUNS.

10.00 A.M. TO 1.00 P.M. GRAND MILITARY, CIVIC AND TRADES PROCESSION

Forming on Concord Street and moving through Concord Street, Irving Square, Irving, Alexander, Waushakum, Hollis, Concord Streets, Union Avenue, Main and Elm Streets, past reviewing stand at end of Centre Common, through Vernon, Grove, Cross, Salem, Worcester and Pleasant Streets to Central Square where parade will be dismissed.

3.00 P.M. LITERARY EXERCISES AT AUDITORIUM OF NEW ENGLAND SUNDAY SCHOOL ASSEMBLY, AT MOUNT WAYTE.

3.00 P.M. ATHLETIC EVENTS AT WAYSIDE PARK.

GOLF CLUB TOURNAMENT AT PINCUSHION LINKS.

6.00 P.M. BANQUET AT ARMORY OF CO. E, SIXTH REGIMENT, M.V.M.

CHAPTER V.

EVENTS OF WEDNESDAY.

MILITARY, CIVIC AND TRADES PROCESSION.

For weeks previous to the date of our celebration, not only had the Committee of which William H. Walsh was Chairman and Alanson B. Stearns Secretary, been hard at work in preparation for this event, but most of our manufacturers and merchants had been giving much thought and valuable time to the arrangement of their exhibits for the grand trades procession, and early on Wednesday morning the fruits of these efforts began to appear, as one exhibit after another took its appointed place in the columns which were being formed on Concord and adjacent streets. The general order for the formation and route of the parade, as issued by Chief Marshal Luke R. Landy, was in part as follows:

The several Divisions of the parade will form as follows:

First Division — Concord Street, right at Everit Avenue and extending north. The marshal of this division will detail one company of the M.V.M. Infantry to escort carriages with His Excellency the Governor, Town Officials and Invited Guests to place in line. He will halt the right of his division at junction of Irving and Alexander Streets, and the Town Floats at north side of Boston & Albany railroad crossing, until the carriages are in line, when he will report by aide to the Chief of Staff.

Second Division — Everit Avenue, right of division at Concord Street and extending east.

Third Division — Lawrence Street, right of division at Concord Street and extending east.

Fourth Division — Clark Street, right of division at Concord Street and extending east.

Fifth Division — Clinton Street, right of division at Concord Street and extending east.

Division Marshals will establish headquarters at the head of their respective divisions not later than 9.15 A.M.

All organizations should be in position in line and ready to start in the parade not later than 9.45 A.M.

The route of the parade will be: Concord Street to Irving Square, Irving, Alexander, Waushakum, Hollis, Concord Streets, Union Avenue, Main, Elm, around Common, Grove, Cross, Salem, Worcester, Pleasant Streets to Central Square.

A halt will be made when the head of the procession reaches Central Square moving north. The Governor and guests will then be taken past the first division to the reviewing stand north of the common, from which they will review the parade. Marshals of divisions are cautioned to give the various organizations in their division necessary directions for a marching salute at this point.

Too much can hardly be said regarding the success of the Trades Procession, both as to the number of participants and the quality of the different displays.

Those present who had seen exhibitions on similar occasions in some neighboring cities and towns more widely known as manufacturing centres, where the predominating features were long lines of city carts, or teams precisely alike, were unreserved in their praise of the originality of design and excellent variety and good taste shown on this occasion. It was not thought necessary, or wise, by the General Committee, to make the military feature of the display especially prominent. For many years Framingham has had within its borders the State Muster Field, with at least two Brigade Musters each year, and during 1898 and 1899, the same grounds had been in use much of the time, as the Massachusetts Volunteers and also the 46th Regiment of the National forces were being mobilized for service in the War with Spain and in the Philippines, so that the marching of soldiers through our streets was far from being a novelty. Beside our own Company E, Sixth Regiment, three other companies were invited, being those whose members were

Military, Civic and Trades Procession No. I

mostly residents of Concord, Waltham and Natick, the whole forming a battalion for escort duty under the efficient command of Major Isaac N. Marshall.

Battery B of Worcester after firing the Governor's salute, also took its place in the line, and the Framingham Cadets, an enthusiastic organization of boys, already mentioned in connection with the Children's Procession of Tuesday, carried their "real guns" throughout the march like brave soldiers.

It is impossible in these pages to give such description as will do justice to the different features of the Trades Display, chiefly for the reason that the Bi-Centennial "workers" were almost without exception taking their individual places in some portion of the procession and had no opportunity to see it as a whole, but the roster as herein given is as nearly full and correct as it can be made from the record of entries and observation of reporters.

A Reception Committee appointed by the Committee of Thirty-Three and consisting of Chairman of Selectmen John H. Goodell, Representative Charles J. McPherson, Ex-Senator George A. Reed, Ex-Selectman Bernard F. Merriam and Sidney A. Phillips, Chairman of Committee on Invitations, met His Excellency Governor W. Murray Crane in Boston and escorted him to South Framingham in a special car provided by the Boston & Albany Railroad. This car was attached to the train reaching South Framingham at 10.15 A.M., and the Governor's arrival was announced by a salute of seventeen guns fired by Battery B, which was stationed near the State Muster Field on Concord Street. The completion of this salute was the signal for the starting of the procession, which when fully in motion was about two miles in length and which reached the reviewing stand at the Centre Common just as the ringing of bells announced the hour of noon. Here the procession passed in review before Governor Crane and staff, together with other prominent invited guests, all of whom expressed entire satisfaction and delight as the various exhibits came in view. All along the route of the parade in both South Framingham and Framingham crowds of enthusiastic spectators in holiday attire were

gathered, and as on Tuesday a clear fresh breeze and almost cloudless sky made the day and the event perfectly fitted for each other.

Historians tell us that the name Framingham is derived from "Framlingham," which was Governor Danforth's birthplace in England, and that this in turn is a corruption of "Friendlingham," a combination of Saxon words meaning "House of Strangers." In the truest sense Framingham was "Friendlingham" on this proud Bi-Centennial day as strangers from many towns and cities were gathered to unite with her own citizens and former residents in honoring the festive occasion.

To provide against possible accidents or sudden illness, emergency tents were erected at several points along the line of march and placed in charge of nurses from the Framingham Hospital, but a broken collar bone resulting from a bicycle collision and a boy's foot bruised between a wagon wheel and the running board of an electric car, were the only cases requiring special attention.

The Committee of Thirty-Three in considering the matter of invitations decided that no one at the time a resident, should be regarded as an invited guest of the Town, but in arranging for the procession, Town Officials, Postmasters in the different villages, Pastors of all the churches and some of our older and more prominent citizens were asked to ride in the carriages, to extend courteous greetings to our guests and assist in their entertainment by pointing out features of special interest.

ROSTER OF THE PARADE.

Chief of Police EAGAN and detail of Mounted Police

CHIEF MARSHAL.

Capt. LUKE R. LANDY.

CHIEF OF STAFF.

Col. CHARLES PFAFF.

ADJUTANT-GENERAL.

Capt. CHARLES H. LAKE.

STAFF.

Maj. DUCHESNEY, Maj. HARVEY, Capt. KNAPP,
Capt. WAINWRIGHT, Sergt. COUCH.

COLOR BEARERS.

Sergts. SOUTHER AND RANDALL.

JUDGE ADVOCATE.

M. E. FITZGERALD.

SURGEON.

ORVILLE W. COLLINS, M.D.

ASSISTANT SURGEON.

PETER O. SHEA, M.D.

CHIEF QUARTERMASTER.

ALANSON B. STEARNS.

AIDES-DE-CAMP.

Arthur V. Harrington.
Charles H. Fuller.
William E. Sullivan.
Harry N. Winch.
A. Frank Graves.
Henry L. Sawyer.
Charles J. Mace.
D. Murray Travis.
Daniel L. Healy.
William H. Trowbridge.
Capt. John S. McNeilly.
W. W. Pease.
Lieut. James W. Jones.
Frank A. Bean.
W. R. Hurlbutt.
Charles F. Garfield.
Roswell V. Ranney.
Henry Whittemore.

FIRST DIVISION.

MILITARY AND CIVIC.

MARSHAL.

NATHANIEL I. BOWDITCH.

ADJUTANT.

ROBERT F. PERKINS.

SURGEON.

S. O. BALDWIN, M.D.

QUARTERMASTER.

CHARLES H. MACOMBER.

AIDES.

Arthur Gregory.
Frederick G. Marsh.
Albert L. Kendall.
Frank Gregory.
George Scott.
I. Loring Brooks.
Edward Lawrence.
John P. Bowditch.
Dwight Prouty.
Arthur Blanchard.

COLOR BEARER.

JOHN MACOMBER.

Battery B Band of Worcester.

ESCORT.

MILITARY SECTION.

Maj. ISAAC N. MARSHALL, *commanding*.

STAFF.

Maj. FOOTE, Capt. BARRETT, Lieut. COOLIDGE.

Company E, 6th Regiment, M.V.M., South Framingham, Capt. H. W. DAMON.
Company I, 6th Regiment, M.V.M., Concord, Capt. HART.
Company F, 5th Regiment, M.V.M., Waltham, Capt. HAMILTON.
Company L, 9th Regiment, M.V.M., Natick, Capt. KENEALEY.
Framingham Cadets, Capt. HAROLD M. THOMPSON.
Battery B, Light Artillery, Worcester, Lieut. W. F. GOULD.

INVITED GUESTS, TOWN OFFICIALS AND CITIZENS IN CARRIAGES.

The List of Invited Guests will be found on pages 14-16. Some who accepted invitations were not present and others

attended the Literary Exercises, and Banquet, but did not arrive in season for the parade. The following list of those who occupied places in the carriages includes guests and their escorts:

Governor WINTHROP MURRAY CRANE.
Member of Congress GEORGE W. WEYMOUTH.
Adjutant General SAMUEL DALTON.
State Auditor JOHN W. KIMBALL.
Members of Executive Council S. HERBERT HOWE, HARRY D. YERXA.
Members of Governor's Staff Lieut.-Col. J. G. WHITE, Col. W. H. BRIGHAM, Maj. P. R. HAWKINS, Maj. J. E. LANCASTER.
Chaplain of Mass. Senate EDMUND DOWSE, D.D.
Senator ALBERT H. RAY.
Probate Judge CHARLES J. MCINTIRE.
County Commissioners LEVI S. GOULD, FRANCIS BIGELOW.
County Sheriff JOHN R. FAIRBAIN.
Register of Probate SAMUEL H. FOLSOM.
Register of Deeds EDWIN O. CHILDS.
Clerk of Courts THEODORE C. HURD.
County Treasurer JOSEPH O. HAYDEN.
Selectmen of Sherborn FREDERICK W. CUSHING, CHARLES H. DOWSE, HENRY A. DEARTH.
Selectmen of Sudbury FRANK W. GOODNOW, GEORGE A. HAYNES, WALDO L. STONE.
Selectmen of Ashland JOHN H. BALCOM, ALBERT W. EAMES, JOHN E. WOODS.
Hon. CHARLES Q. TIRRELL, Natick, Mass.
Hon. JAMES W. MCDONALD, Marlboro, Mass.
Hon. WILLIAM N. DAVENPORT, Marlboro, Mass.
Hon. WELLINGTON E. PARKHURST, Clinton, Mass.
Hon. JOHN S. KEYES, Concord, Mass.
Col. ALBERT CLARKE, Wellesley, Mass.
Mrs. FRANCES A. MORTON, Sherborn, Mass.
Miss EDNA DEAN PROCTOR, South Framingham, Mass.
Rev. ADDISON BALLARD, D.D., New York City.
Rev. HENRY G. SPAULDING, D.D., Boston, Mass.

Rev. George J. Sanger, Danvers, Mass.
Byron B. Johnson, Esq., Waltham, Mass.
William B. Buckminster, Esq., Malden, Mass.
John Edmunds, Esq., Philadelphia, Pa.
John P. Brophy, L.L.D., New York City.
President of the Day Samuel B. Bird, Esq.
Selectmen John H. Goodell, Comer A. Belknap, Patrick Hayes.
Representative Charles J. McPherson.
Postmasters Frederick B. Horne, Frank H. Fales, Samuel Cochran, William G. Bacon.
Town Clerk Frank E. Hemenway.
Town Treasurer John B. Lombard.
Town Auditor Fred L. Oaks.
Collector of Taxes Charles J. Frost.
Assessors James E. Hall, A. J. Hemenway.
Sewer Commissioners E. Lewis Moore, Edward Underwood.
Overseers of the Poor W. H. Hastings, Edward Gleason, C. S. Oaks.
Reverends Lucius R. Eastman, Franklin Hutchinson, Abel Millard, John F. Heffernan, Frederick E. Emrich, Freeman T. Whitman, Leo A. Nies, George E. Huntley, William H. Tower, Frank H. Bigelow, Arthur Titcomb.
Hon. C. C. Esty, Framingham.
Willard Howe, Esq., South Framingham.
Walter Adams, Esq., Framingham.
Frederick M. Esty, Esq., Framingham.
Sidney A. Phillips, Esq., Framingham.
Thomas L. Barber, South Framingham.
Joseph C. Cloyes, Framingham.
Alfred M. Eames, South Framingham.
Richard L. Everit, South Framingham.
Edgar Potter, South Framingham.
Augustus M. Lang, South Framingham.
Clarence T. Boynton, South Framingham.
Charles L. Curtis, South Framingham.
William H. Walsh, South Framingham.

Military, Civic and Trades Procession. No. 2

JOSHUA T. FORRESTER, JOHN M. FARRAR,
JOSIAH W. WALKUP, R. W. A. BULLARD,
Four of the oldest residents of Framingham.

CIVIC SOCIETIES.

Sons of Veterans, Gen. Foster Camp 69, thirty-five men in line of march, including Division Commander F. E. Warren of Salem.

Grand Army of the Republic, Post 142, about twenty men in line of march.

Knights of Columbus, Coeur-de-Leon Council, No. 87. Grand Knight J. J. Slattery and other officers and delegates in carriages.

Ancient Order of Hibernians, Division No. 30. President E. J. Brown, Rev. Frs. Lee of Holden, Harrington of Lynn, Hamilton of Boston and Ryan of Cambridge and others in carriages.

Royal Arcanum. Garfield Council, No. 857. Float carrying officers and members of the Order.

Independent Order of Odd Fellows. Waushakum Encampment, No. 52. Boat-barge drawn by six horses carrying officers and members in uniform.

Framingham Lodge, No. 45. Four-horse barge with officers and members in uniform.

Foresters of America, Court South Framingham, No. 104, and Companions of the Forest, Framingham Circle, No. 445. Four-horse brake decorated with colors and symbols of both Orders carrying delegations from each.

Knights of Malta, Cyprus Commandery, No. 269. Grand Officers and large delegation from the members.

TOWN FLOATS.

Directly following the line of carriages came the two Town Floats which had been prepared under the direction of Lieut. James W. Jones of the Trades Procession Committee.

"1700" was represented by a log cabin on wheels, drawn by eight horses and occupied by Henry Remington, wife and two children, dressed as pioneer settlers. The father and son were busy drawing water with well sweep and old oaken

bucket, cutting wood for the open fireplace, feeding the pig in the sty beside the cabin and mending the ox yoke, while mother and daughter prepared the dinner and operated the flax wheel. Surrounding this float were King Philip and his tribe of Indians in the costumes of 1675, with their tomahawks and scalping knives.

Keeping company with the settlers in their cabin was a veritable specimen of the "one hoss shay" 160 years old, drawn by an old gray horse and carrying a venerable couple in antique costume, who jogged along contentedly in spite of the "savages" near at hand.

Then came "1900" represented by a mammoth Globe painted in blue and white to show the earth's divisions of land and water, propelled by an invisible motive power and seeming to glide through space without human agency, while all around the globe were steam and electric trains, telegraph and telephone lines, showing today's "rapid transit" of people, thought and speech.

FRAMINGHAM HOSPITAL.

This exhibit also drew the contrast between past and present. First, a doctor of 1700 making his round of calls on horse back, with his saddle bags stocked with bottles and herbs, and primitive surgical instruments for blood letting and bone setting in his capacious pockets.

Second, the doctor of 1800 in his covered gig, with a medicine chest carried for many years by the late Dr. Enos Hoyt. Lastly the modern ambulance with surgeon and nurses in uniform and the worthy Hospital Treasurer as a "patient" reclining in a wheel chair and receiving assiduous attention.

SECOND DIVISION.

TRADES AND FARM PRODUCTS.

MARSHAL.

EUGENE A. CLARK.

ADJUTANT.

GEORGE T. STEVENS.

Framingham Hospital and Training School for Nurses. Erected 1897

SURGEON.

H. O. BENNER, M.D.

QUARTERMASTER.

LYMAN H. HOOKER.

AIDES-DE-CAMP.

Dr. D. J. Barnicle.
Dr. J. W. Robinson.
Arthur W. Brooks.
Chester H. Eames.
E. W. Blodgett.
W. R. Nicholson.
James W. C. Lewis.
Clifford H. Pratt.
Edward Staples.
Dr. H. M. Beckwith.
Fred H. Folger.

COLOR BEARER.

Dr. GEORGE F. BEARD.

American Watch Company Band of Waltham.

Trades and Farm Products with the following features:

William Nicholson, Florist. Float, two-horse team filled with a beautiful display of ferns, flowers and potted plants.

C. W. Monroe, Horse Shoer. Team trimmed with crêpe paper, with large horse shoe standing in wagon.

Millwood Farm. Two of its modern improved style milk wagons.

A. A. Thouren, Shoemaker. Two-horse float representing shoe repairing, with workmen at work.

L. A. Arnold, House Painter. Team with materials and implements of his trade.

THIRD DIVISION.

MANUFACTURERS' EXHIBITS.

MARSHAL.

JOHN M. MERRIAM.

ADJUTANT.

SAMUEL O. STAPLES.

SURGEON.

LEWIS M. PALMER, M.D.

QUARTERMASTER.

NATHANIEL C. VIDETO.

AIDES-DE-CAMP.

Bernard F. Merriam.
Frank W. Meserve.
Harry S. Dennison.
Frank P. Stockwell.
Ellery C. Frost.
Fred R. Dawson.
Dr. Walter I. Brigham.
Edward S. Taylor.
Thomas H. Perkins.
Harry K. Copithorne.
Arthur St. J. Whiting.

COLOR BEARER.

ALFRED E. MARTIN.

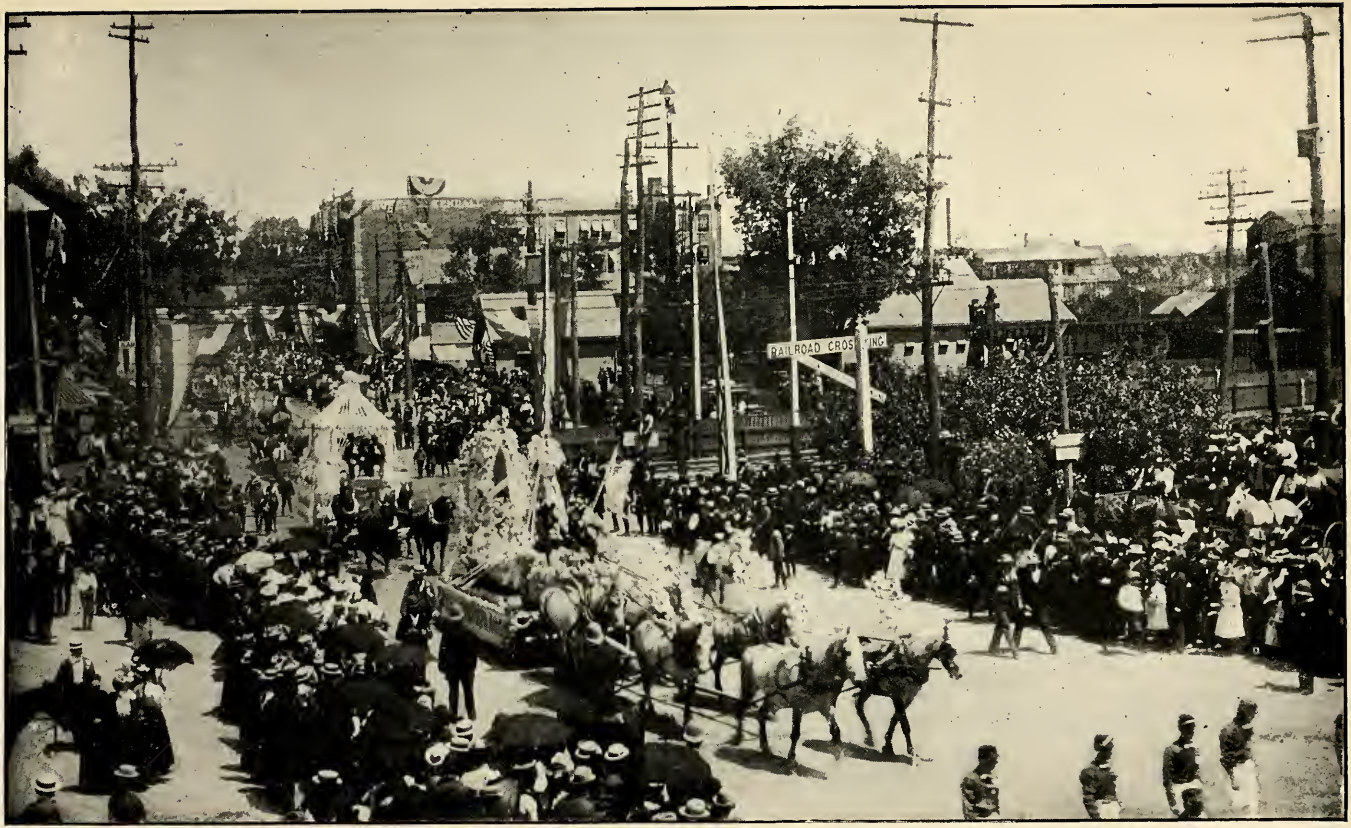
Dennison Manufacturing Company Band, 40 Pieces.

Manufacturers' Exhibits with the following features:

Dennison Fire Brigade of 110 men dressed in dark blue shirts, white duck trousers, black caps and wearing large paper rosettes on the left breast. Dennison tags were worn in the button holes of the coat.

Dennison Manufacturing Company's float, representing Cleopatra's Barge. White boat trimmed and canopied with white roses, and representing work of the Tissue Paper Department at Boston. In the boat were seated five young ladies. The boat had a heart shaped jeweled banner with the figures "1900" in the centre and was one of the prettiest features of the whole parade. Oars trailed at the sides of the boat. The boat was drawn by six gray horses having pink plumes and an arch of pink roses over the shoulders.

Dennison Manufacturing Company's float, drawn by four horses and representing work of the Crêpe Paper Department. The body of the float was covered with a corded paper canopy and carried nine young ladies as they appear at work preparing paper, in the department at the Factory. The float



Military, Civic and Trades Procession. No. 3

was trimmed in purple and white and the young ladies were dressed in crêpe paper. The horses were also decorated with rosettes.

Framingham Box Company, eleven teams. The first represented a load of logs, raw material, as drawn to the mill; second, a four-horse float representing a saw mill complete, with the large circular saw in the middle of the log which was on the carriage, with a gang of workmen; then loads of boards, shooks, finished boxes, both wooden and paper, shavings and waste. The complete exhibit represented the work of the factory from the hauling of the logs until they are finally made up into boxes ready for use.

H. H. Thomson, Wagon Manufacturer. Six teams representing his shop and the different styles of wagons manufactured by him.

A. Fales & Sons Company, Builders. Float representing lumber yard with a group of children playing around it.

Gregory, Shaw & Co., as the direct successors of the oldest shoe manufacturing firm in America, exhibited the process of shoe making, from the tanned skins with which their horses were covered, to the great variety of finished products of their factory.

Saxonville Mills showed seven teams, the first carrying Angora goats, representing the raw material for their work. Following were the rough wool in bales, the bleached wool ready for spinning, the yarn ready for weaving, the finished cloth and the blankets. The exhibit, planned by Mr. Robert Dawson, was all goods from the mill, and a very apt illustration of the work done there.

South Framingham Bottling Company, one team.

Gossamer Rubber Company, two teams.

F. F. Avery, Mattress Manufacturer. Float carrying bedsteads of old fashioned and up-to-date makes and covered with mattresses to correspond.

A. M. Eames & Co., put in one of the most striking features of the parade. It was a chariot standing sixteen feet high and made up of a melange of wooden wheels and wheel materials of all kinds and ages. The modern were the rubber tired automobile wheels. The supporting wheels

were twelve feet in circumference, the side lines were circles of a much larger arc, the seat was supported on a brace of wheel rims. The whole was a product of Eames & Co's factory and the design of their own origin. It was drawn by six horses.

Auburn Last Company. Two teams showing the rough blocks and the finished lasts.

N. H. Chadwick, Screen Doors, one team.

FOURTH DIVISION.

WHOLESALE AND RETAIL MERCHANTS.

MARSHAL.

A. S. TROWBRIDGE.

ADJUTANT.

F. A. WALLACE.

SURGEON.

W. R. MORROW, M.D.

QUARTERMASTER.

L. W. JENNINGS.

AIDES-DE-CAMP.

Edward Luce.
W. A. Whitman.
M. J. Brown.
F. C. Hastings.
Warren Hamilton.
Arthur M. Fitts.
Alfred J. Heath.
W. H. Harding.
William Deegan.
F. W. Shepard.
T. J. Murphy.

COLOR BEARER.

WILLIS M. RANNEY.

William E. Chenery's Coal float was one of the most original in the parade. In one of his large double teams was a "coal" black band of negroes, playing and singing genuine coon songs, to the delight of every one.

Military, Civic and Trades Procession. No. 4

John H. Goodell's eleven fine looking market teams, with butchers and salesmen uniformed in caps and white frocks.

E. H. Kittredge drove his two-horse meat wagon. His little daughter Bertha added to the beauty of the turnout.

Fitts Brothers, Department Store, eleven teams, including carts and delivery wagons suitably decorated.

James Daisley, Builder, float, summer house in which were several young ladies.

Cutler Grain Company, two teams.

H. N. Winch, Groceries, three teams.

Folger's Department Store had a good sample of the skill and good taste of their decorative artists. Mr. Folger planned the idea of a symphony in purple and it was made beautiful enough to attract universal attention without the aid of any living figures. The design comprised supporting pillars surmounted by a beautifully wrought dome in white, gold and purple. In the lower portions was grill work in snowy white. Potted palms served to set off the interior. The whole was one of the brightest and prettiest designs in color that could be imagined. The idea was not to show life but beauty.

Sprague & Williams had three-horse, two-horse and one-horse teams, showing their special lines of goods.

Caswell, Livermore & Co. of Boston put in their double team.

Fleischman & Co., Yeast Team. Framingham is one of their distributing centres.

Heath Brothers, float, pyramid of Worcestershire salt bags on top of which were eight girls, a tasty and taking exhibit.

C. W. Luce & Co., Furniture, two floats representing respectively, houses as furnished in 1700, and the up-to-date house of today. It was one of the pretty exhibits of the parade.

J. G. Klier, Baker, two teams.

Wheeler & Wilson Sewing Machine Company, one team.

Miss Annah Mason, Milliner, float, a large hat under which were seated six girls. A novel and striking display. Miss Mason was the only woman among our merchants who had an exhibit.

Canning Brothers, Boots and Shoes, float, large shoe mounted on pedestal of colored bunting, which attracted much attention.

W. D. Parlin, Hardware, nine teams representing different lines which his stores carry. One of the most attractive exhibits in the parade. A novel feature was the Tin King, representing furnaces, made up of pots, pans, scoops and shovels, with stove-pipe collars around his waist for a belt, saucepans for eyes and carrying a great battle-ax made of galvanized iron pipe.

Victor Coffee, one team.

H. L. Sawyer, two teams representing lines of hardware.

George E. Fowler, Boots and Shoes, float carrying large rubber boot in which stood a small boy.

Stearns Brothers, four teams and mounted aid, representing different lines of groceries and other goods carried in their store. An exhibit costing much time to get up.

W. H. Pratt, Provisions, float carrying different kinds of meats and on which stood a lively calf and a lamb.

George W. Drury & Co., Dry Goods, float representing the different seasons of the year, Spring, Summer, Autumn and Winter.

M. E. Hamilton, Groceries, team advertising Chase and Sanborn's Coffee and a mounted rider representing King Arthur Flour.

F. A. Bean, Druggist, float, handsome boat in which were ten young ladies. The design was after the old Grecian caravel, propelled by oars and steered by a sweeping helm.

Coolidge Brothers, one team.

Framingham Coal Company, float drawn by four of the finest horses in the parade. The exhibit was a stack of anthracite in sacks, lettered and arranged to read the name of the firm.

Leavis & Knight, Framingham Steam Laundry, one team.

L. S. Watkins, Toys and Stationery, float representing picture framing department.

Deegan & Sweeney, Groceries, three teams.

J. F. Eber, Newsdealer, carts pushed by newsboys, representing the Boston papers, one cart for each paper, a fine exhibit altogether.

Military, Civic and Trades Procession. No. 5

FIFTH DIVISION.

FIRE DEPARTMENT.

MARSHAL.

Chief A. Howard Fiske.

SURGEON.

A. E. St. Clair, M.D.

AIDES-DE-CAMP.

Engineers, John P. Kyte, James P. Shay,
William O'Callahan, David Gorman.

COLOR BEARER.

E. E. Slattery.

Marlboro Brass Band.

Framingham Fire Department.

Members of the different companies followed by Hook and Ladder 1, Steamer and Hose 1, Steamer and Hose 2, Steamer and Hose 3, and the old hand engine "Niagara."

After the dismissal of the Parade at Central Square Governor Crane and most of the other invited guests repaired to the residence of John M. Merriam, Esq., where a bountiful lunch was provided, and where they were entertained until it was time to take carriages for the Literary Exercises at the Auditorium in the beautiful grove at Mount Wayte.

Unfortunately Governor Crane was obliged to return to the State House early in the afternoon and so was not present at the Literary Exercises or Banquet.

The house where the Town's Guests were thus gathered stands at the corner of Union Avenue and Beech streets and very near the border of "Harmony Grove," which, had the celebration occurred a generation ago, would doubtless have been selected as the most natural and central place for the leading events, provided a fair day could be assured.

But Harmony Grove though a familiar and agreeable sound to many of our citizens, now exists only in the past, yet its history is worthy of a large page in this memorial volume, because through its attractions and accessibility thousands of visitors from all parts of the State came to it during the pleasant months of each year of its existence, and thereby gave good and extended reputation and impetus to South Framingham.

In 1847, Mr. Lothrop Wight, a Boston merchant retiring from business because of impaired health, changed his residence to Framingham Centre where he purchased various valuable real estates, and made large improvements upon them, with much good taste and public benefit. Up to that time, at least, no one there had surpassed him in those particulars. In 1851 he purchased from Adam Hemenway the Daniel Sanger farm in South Framingham, on which the famous tavern stood, near where the Pearl Street Grammar Schoolhouse now stands, and through which farm, in 1842, the highway now Union Avenue was constructed. To that part of the lands so obtained, on the west side of the highway, he added adjacent lands purchased by him from Abel Eames and Edwin Eames. This combination made a tract of about fifteen acres of open land and woodland, that extended from the Avenue to Farm Pond.

The grove was opened to the public, with ceremony, on the tenth day of June, 1852, by the proprietor who, at his personal expense, brought in a special train from Boston a party of 400 of his business acquaintances and others invited, who together with his townsmen were generously entertained by him, with the best musicians of Boston in attendance.

The Hon. Amasa Walker, then Secretary of the Commonwealth, presided over the festivities, which were graced by the presence and the speeches of Gov. George S. Boutwell, then the youngest as he is now the oldest living governor of the State, Lieut. Gov. Cushman, members of the Executive Council, Father Edward T. Taylor the famous preacher of the Seamen's Bethel, Dr. Charles T. Jackson the distinguished chemist and many others.

Military, Civic and Trades Procession. No. 6

From that date and for twenty years the place was noted for pleasure parties from near and remote places, church, school, anti-slavery and temperance gatherings. Many political meetings were held there, of which the most conspicuous was that of the Republicans in the Lincoln presidential campaign of 1860 over which Charles R. Train presided. Among the speakers were John A. Goodwin, at one time Speaker of the House of Representatives of this State, John A. Andrew, who was elected Governor in that year, United States Senators John P. Hale of New Hampshire, Charles Sumner and Henry Wilson of Massachusetts, the latter afterwards Vice President of the United States.

Another famous meeting was that of 1872 when prohibition temperance men invited Gen. B. F. Butler, then a candidate for Governor, to address them. He was chosen in a later year.

A Rhode Island clam bake on one occasion was the singular feature of the year, gotten up by some of the enterprising and hospitable men of the Town; and it was as real a clam bake as could be had outside of Rhode Island.

A memorable event was the "Howe Family" gathering and celebration on August 31, 1871, when some thirty-five hundred of the descendants of the earliest settlers of that name in this State, came from all over and beyond our national limits, and were addressed by Col. Frank E. Howe of New York, President of the Day, Hon. Joseph Howe, Secretary of State of the New Dominion, Hon. William Wirt Howe of New Orleans, and by Mrs. Julia Ward Howe of Boston, who also wrote the "Song of Welcome."

But the best remembered purpose for which the grove was used was that of the Abolitionists under the guidance of William Lloyd Garrison and Wendell Phillips, and others who constituted the American Anti-Slavery Society. Their eloquent oratory, and bitter invective against churches and ministers and against the national government and its Constitution, were exceedingly impressive, oftentimes startling, and never to be forgotten. During a decade they drew great crowds of people from within and without the State, and though many in their audiences were unfriendly,

yet their words were taken as coming from sincere men. On a Fourth of July the culmination was reached when Mr. Garrison, dramatically and angrily, as if to defy public sentiment, denounced the Constitution, and applying a match to a copy of it, held it high in air and exclaimed: "I now consign to the flames this instrument conceived in sin, brought forth in iniquity, a league with Satan and a covenant with Hell." A small coterie of his adherents applauded the act, but the great mass of the audience denounced it with patriotic indignation. When a few years later the Civil War broke out, followed by President Lincoln's Emancipation Proclamation, Mr. Garrison and his associates bade good bye to the grove and its well remembered amphitheatre, made famous by them.

The acres of the grove have been divided into dwelling lots and appropriated for streets, and nothing now remains of it but its name, memories and associations, and also the few surviving graceful and stately trees that shaded its first dwelling, and that now ornament the new home which they surround, attracting by their beauty the notice and the pleasant words of the strangers passing on this busy Avenue.

Though Harmony Grove was not available, yet as we look from it across the little lake we see the conical miniature mountain rising before us and seeming to extend an invitation, which we welcome, to make our assemblage there, and accordingly Mount Wayte becomes the scene of the latest great event in the history of the Town, and most appropriately, because right here on its southeasterly slope nearly two centuries and a generation ago the very first important event in the history of the "Plantation," preceding the town, was the wiping out by the red man of the first white man's abode with fire and blood. From that day till within less than a generation no other home succeeded.

But now this so long deserted woodland has thrown off its somberness, and in recent years become a hamlet of a hundred summer cottages that encircle a spacious canopied auditorium, and halls of Christian churches dedicated to things sacred and to the highest secular concerns, and the popular study of Scripture and general literature, and to

history, science, art and music, as presented in the genial weeks of each summer by eminent lecturers, instructors and public speakers to the thousands who frequent this grove, to many of whom the Hall of Philosophy, in its robes of Grecian architecture, on the summit of the hill is the goal of the ambitious Chautauquans. For here was established in 1880 the "New England Chautauqua," on the grounds of the South Framingham Camp Meeting Association — whose annual ten days' sessions have attracted multitudes hither, and whose influence for good, through the variety of its exercises, in promoting high intellectual improvement and recreation has been wide spread and lasting. To our own Town it is, and we trust will continue to be, invaluable and attractive. The enterprise merits the hearty and most generous support of our citizens.

"The groves were God's first temples.

. . . . . .

Be it ours to meditate,
In these calm shades, thy milder majesty,
And, to the beautiful order of thy works,
Learn to conform the order of our lives."

While Mount Wayte is a little remote from our present villages it is itself the site of an ancient one, for at its base and in its immediate vicinity was one of the principal homes and haunts of the Indians, long before the English settlements were made. How long, there is no record nor evidence to tell, but probably centuries. The other two chief villages in this Town were at the outlet of Lake Cochituate and at the Falls, in Saxonville. That of Mount Wayte, it is probable, was a part of a cluster of Indian homes extending from the river to and around Farm, Waushakum, and Learned's ponds. The more marked evidences of its existence were from the earliest period of Colonial history to be found directly at the foot of the mountain, on the shore of the pond, and at its outlet to the river. Nothing can be added to, but almost every thing relative to the Indian occupancy of the Town is to be gained from that chapter of the late Josiah H. Temple's *History of Framingham* which is devoted to that subject. It is at once comprehensive, minute, instructive and of great

interest. And there is not in existence a larger or more rare collection of the Indian relics of the Town than that which he gathered and possessed, and which happily, has been preserved and is now owned by our Historical Society, and which as time passes on, becomes more valuable and curious, as the only visible relics of an extinct race, of whose origin we know nothing, and whose history in New England is limited to less than three centuries.

Our Indians were of the Nipmuck — i. e. "Fresh Water Country," — tribe whose territory extended in a northeasterly course from the northeast corner of Connecticut. The proprietorship of one of them, John Awassamog, born, probably about 1614, on the now R. L. Day place, extended from the Blackstone river through Mendon along the Charles and Sudbury rivers up to the old northerly Marlborough line, where it joined the domains of Yawata, a squaw sachem of the Pawtucket tribe, which extended from Winnisimet, now Chelsea, through Concord to the Pawtucket Falls, now Lowell. They were married to each other about 1635.

Here, around our ponds, the patient and faithful women labored upon the cornfields with implements of stone, performing the work of planting, cultivating and gathering, while the men spent their time largely and lazily in hunting game on the hills, or fishing in the ponds and rivers, and at the proper seasons of the year, in watching the coming up the river of salmon, shad and alewives, from the distant seashore at, now, Newburyport and their return after the spawning season. These with the fish from our ponds and the "eel fishing" places between Farm and Waushakum ponds, and the products of the plantations supplied the wigwam homes with ample food for most of the year.

Living thus, the clan here diminished rapidly after the English settlements were made, and decayed and gradually disappeared. Nothing visible of their history is left with us, except the relics before named and the undefined localities of their two principal burial places; the one designated as "The Indian Graves" on the bluffs on the east side of the river, in the northeast part of our town; and the other "The Old Field" in our south village, being the "Common" with

contiguous lands extending westerly from Concord street, upon which Nobscot Block, Manson Building, the Baptist church and other buildings stand.

The multitudes who daily pass over these spots, trample unconsciously upon the unknown and unmarked graves of the red men. The simple mounds over those of their chiefs have long since been levelled. The Sabbath morning bell in the church tower summoning to worship, the music of song, the peal of the organ and the preacher's voice, all reach the last resting places of these sleeping dead, but are unheard by the red men, though some of them had listened to the words of the Apostle Eliot in these former woodlands. But most of them had never heard of the white man's God, but were, as pictured in verse nearly two hundred years ago,

> " The poor Indian, whose untutored mind
> Sees God in clouds, or hears him in the wind:
> His soul proud Science never taught to stray
> Far as the solar walk or milky way,
> Yet simple nature to his hope has given,
> Behind the cloud-topped hill an humbler heaven:
> Some safer world in depths of wood embraced,
> Some happier island in the watery waste.
> To be, contents his natural desire,
> He asks no angels' wing, no Seraph's fire;
> But thinks, admitted to that equal sky,
> His faithful dog shall bear him company."

We are not aware that there was any Indian family in this town at the commencement of the present century, though there were some in the nearby places. But at about that time an Indian girl, some ten years old, then called Lizzie, but in later years known as Lizzie Brown, was brought by some one of the neighboring clans to the house of Major Lawson Nurse in Salem End, and left as a waif with them for their kindly care. Some time later they transferred her to Mr. and Mrs. Jonathan Maynard, whose house was on what is now Pleasant street, by whom she was brought up and with whom she lived as a domestic but almost as one of the family, for some thirty-five years, during their lives. Why Mr. Maynard, who was afterward a prominent citizen

of the town, should have taken the little girl into his family is not apparent, but partly, it is probable, through some sentiment of gratitude to the Indian race arising from the fact that when as a young Lieutenant from this town, in our Revolutionary army, being captured by the Indian allies of the British in New York, he was saved from death by their chieftain, the famous Brant, and though taken to Canada by the British, was generally kindly treated by the Indians during his captivity. He thus had an opportunity to partially repay their kindness by bestowing life long benefits upon one of their nation, though of a different and remote tribe. It is recorded in our town history that she was "highly esteemed as a nurse of the sick." In fact she was for years *the* nurse of the village, and of the more than two hundred children here, who with their mothers were the recipients of her nurture and delicate attention, in the critical days of their lives, those who remain love to recall and speak gratefully of her as their benefactress. She was a good natured and kindhearted woman, respected, popular and welcomed in the homes of the town.

When, twenty-four years ago, as the solitary one of her Indian blood, she was placed in the Old Burial Ground, with those who had been her benefactors and friends in the past years, the grave closed over one of lowly origin but of a useful life; and at her death the last page in the history of her race in this town was written, and its record is now closed.

LITERARY EXERCISES AT MOUNT WAYTE.

ORDER OF EXERCISES.

OVERTURE, "Jubel," *Weber*

BATTERY B. BAND OF WORCESTER.

MUSIC. "America."

BI-CENTENNIAL CHORUS.

PRAYER.

REV. LUCIUS R. EASTMAN.

REMARKS BY THE PRESIDENT OF THE DAY.

SAMUEL B. BIRD, ESQ.

HISTORICAL ADDRESS.

HON. CONSTANTINE C. ESTY.

MUSIC. "Damascus Triumphal March," *Costa*

BI-CENTENNIAL CHORUS.

POEM.

EDNA DEAN PROCTOR.

MUSIC. Bi-Centennial Hymn, *Dr. Jules Jordan*

Words by *Rev. Frederick L. Hosmer.*

Uplifted be the voice of praise,
As, far and near, beloved Town,
Thy children throng from many ways
Thy fourfold jubilee to crown!

Still echoed in thy history
We catch the high heroic strain,
The Pilgrim faith that crossed the sea
For Truth and Right and Freedom's gain.

And worthy sons of noble sires
Have passed the torch of knowledge on;
Thro' paths of peace and battle-fires,
Have to the old new triumphs won.

We reap the fields the fathers cleared,
The harvest of their toil and tears;
The ampler life by them upreared,
The heritage of all the years.

O Thou, by whom our fathers wrought
Our strength thro' all the ages down,
Still make us worthy of our lot,
Still guard and bless our ancient Town.

BI-CENTENNIAL CHORUS.

ORATION.

HON. THEODORE C. HURD.

REMARKS BY HON. GEORGE F. HOAR, UNITED STATES SENATOR FROM MASSACHUSETTS.

MUSIC. "Auld Lang Syne."

BI-CENTENNIAL CHORUS.

BENEDICTION.

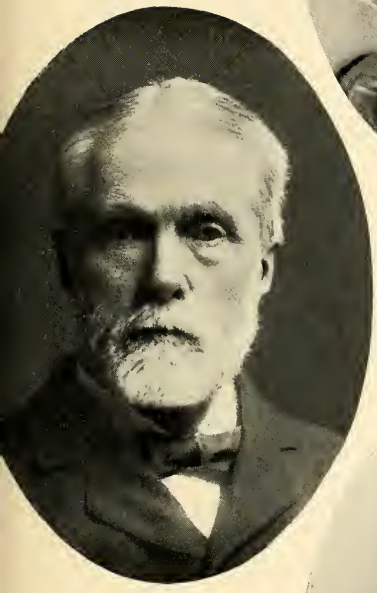
REV. JOHN F. HEFFERNAN.

ADDRESS OF SAMUEL B. BIRD, ESQ.

Friends, Invited Guests and Fellow Citizens: — On this closing year of the nineteenth century, we meet to celebrate our Bi-Centennial, and in behalf of the committee of arrangements selected by act of the Town and representing for a brief time the Town, in their behalf I extend to you a cordial welcome.

Two hundred years ago a few scattered families, for their better protection, and their more convenient service of worship, were incorporated under a town government. Today instead of the few scattered families we have a population of nearly or quite twelve thousand. Instead of one rude uncomfortable house of worship we have fifteen churches, some of them large, elegant and expensive, and some of the parishes largely endowed. Instead of the few pounds sterling expended by the fathers in the employment of a schoolmaster to teach school a few weeks in the year, in different sections of the Town, we employ fifty-nine teachers, and have more than two thousand pupils, and for support of schools we pay more than fifty thousand dollars a year, beside the thousands invested in schoolhouses, school furniture and apparatus. And it is a credit alike to both town and teachers that there are so many of the teachers in the past and present, who have been in constant service from twelve to twenty-seven years. Instead of the bridle paths and fording places indicated by here and there a blazed tree, we have a hundred and twenty miles of highways, equal to those of any town in the Commonwealth; we have electric and steam railways, electric lights, water works, a system of sewage, the first of its kind to be constructed in this Commonwealth, and the second of its kind on this continent. We have an efficient Fire Department, and a model Police Force. With all these improvements and conveniences we are already considering the plan of giving up our town government and joining the cities of the Commonwealth, and we hope before long His Excellency will place his official signature to an act incorporating the City of Framingham.

The past is secure,— Not a stain, blot or blemish mars its record of two hundred years. It is clean, pure, bright. A



C. C. Esty, Historian

George F. Hoar, U. S. Senator
Rev. L. R. Eastman

Theodore C. Hurd, Orator

Speakers at Literary Exercises

record of which every citizen may well be proud. And the present,— with its educated, intelligent, middle aged and young men, with its able, experienced, honest and honorable corps of Town officers, there are no fears for the present; And the future will be largely what the young men and the young women of today, what the two thousand school children assembled yesterday shall make it. But whatever the future may have in store for us, may this Town, in the future as in the past, be the home of a happy, prosperous, intelligent, lawabiding, liberty loving, God fearing people for generations yet to come.

THE PRESIDENT.— In selecting the Historian we were fortunate in having a lifelong resident of the Town, one who has been familiar with its history, and with the history of many of its families, one who has been identified with its interests and has taken an active part in its affairs, and has held many important offices. I have the pleasure of introducing as the Historian of the day the Honorable C. C. Esty.

ADDRESS OF HON. C. C. ESTY.

On this week, and especially in the delightful hours of this bright day we celebrate the settlement and incorporation of our town, which has ever had the respect of the general community and the warm affection of all born within its limits. From its earliest period it has held a position of influence and distinction throughout our ancient County of Middlesex; it can ask for no higher honor.

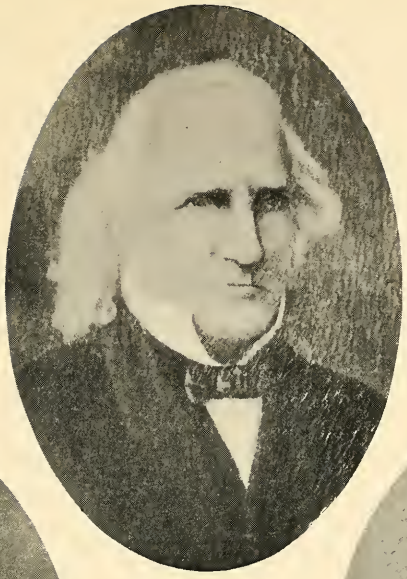
To me has been assigned the pleasant duty of preparing a paper appropriate to the occasion; which, however, is too extended for presentation at this present hour and is placed at the disposal of the town for publication if desired. It treats chiefly, of course, of events since the establishment of the Town in June, 1700, but independently of that paper I purpose this afternoon, having due regard to the limitation of time, to speak especially of prior events and of some representative citizens of each century.

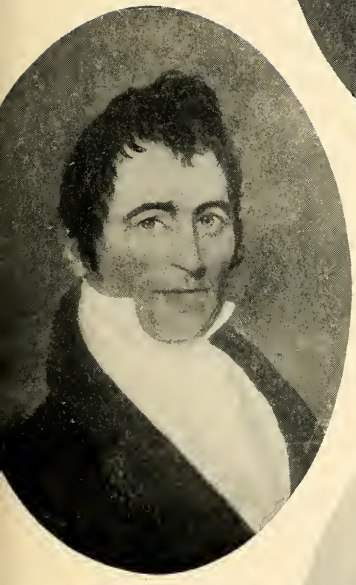
In this now beautiful grove there occurred on the 1st day of February, 1676, with its snows and biting winds, a great tragedy. Within the sound of my voice stood the home of

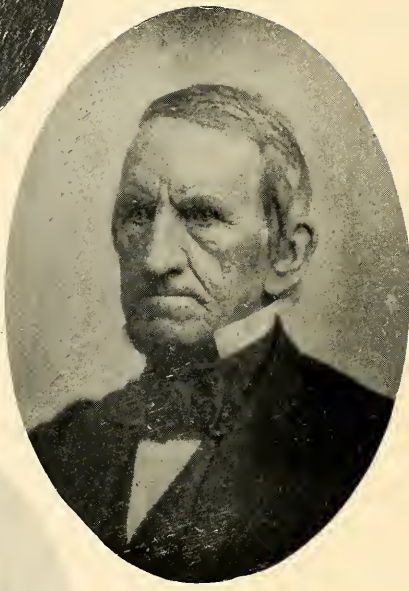
Thomas Eames. In the morning there was a happy family of at least ten people; at night six had been slain by the Indians, and the remainder carried into captivity.

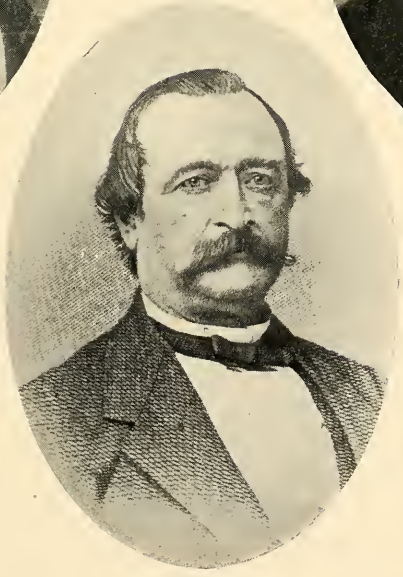
King Philip had, in the previous year, committed hostilities in the southeastern part of the State, and the dread fear of danger was in the atmosphere here. The father was away on a journey to Boston, whither he had gone a few days before to obtain a guard and ammunition. As he returned by the "Old Connecticut Path," when this side of Lake Cochituate, he doubtless stopped at the house of his friend Henry Rice, his nearest neighbor, though two miles from his home; fearing, but not receiving bad news, he continued on hopefully. Leaving the "Path" and coming by the north side of Learned's Pond, through the woods to a cornfield on a little height near the present railroad bridge, he saw by the smoke and the slumbering fire and the perfect silence of death, that a terrible fate had come to his family; the lifeless bodies of six and the absence of the rest, told the entire story. The house was fired by hay taken from the barn upon a rack, and the condition of the snow all about was evidence of the fearful struggle for life and attempts to escape which had been made. One of the Indians had been on guard to give warning in case of the return of the father. The children were scattered in their captivity, being carried to the regions in the vicinity of Concord, N.H., Albany, the Connecticut River and Canada. They had been taught in case of attempt to escape from captivity, to go towards the rising sun. It is strange that no important traditions as to the particulars of this slaughter have been preserved. And passing strange that this event, more tragic in extent than any other recorded of any one family in Massachusetts, is never mentioned in school histories, although earlier than the attacks on Medfield, Marlborough, Sudbury or Lancaster. It would seem that the taste of blood here created the appetite, which was so soon to feed itself elsewhere.

From the conflicting accounts there must always be great uncertainty as to the number killed and taken captive. Some returned and one or more willingly remained in Canada. A list of the Indians who committed the outrage is to be seen









Hon. Josiah Adams

Benjamin Wheeler
Hon. Charles R. Train

William Buckminster

Former Distinguished Citizens of Framingham

in the archives of the State in the handwriting of Deputy Governor Danforth. He issued warrants for the arrest of some of them, and took confessions. Three were executed in September. Netus, the leader, was killed at Marlborough in March by English soldiers. In the present month, the Eames family in this town have caused a large granite boulder, having a suitable inscription thereon, to be placed here upon the site of the destroyed home of their ancestor, and today we dedicate it as a memorial of the fore-runner of the Indian atrocities in King Philip's War in this part of Massachusetts.

NOTED CITIZENS.

Of the able and useful citizens of the past since 1700 the names of three stand out conspicuously as representative of their periods:

EDWARD GODDARD:— Of the first half of the last century, an educated man, Teacher, Selectman, Treasurer, Town Clerk, Representative eight years, member of the King's Council, a leader in church affairs and a writer of power. His official records as Town Clerk for eighteen years are models and unsurpassed.

JONATHAN MAYNARD: — Leaving Harvard College to participate in Bunker Hill battle, he afterwards had an eventful and romantic army career, and for many years was our first citizen in civil life, as is fully set forth in the paper referred to.

CHARLES R. TRAIN: — Framingham born, with father and brother of high rank as clergymen and citizens. He was the favorite son of Framingham and everywhere popular. Of bright talents, and a leader in town improvement and general public affairs, high honors were placed upon him. He was early a Representative in the Legislature from this town and later from Boston, member of the State Constitutional Convention, District Attorney in Middlesex County, a member of the Governor's Council, Representative in Congress, on the Staff of his friend and our townsman, General Gordon, at the Battle of Antietam, and Attorney General of the State. He was offered by

Pres. Fillmore the U. S. District Judgeship for Oregon, and if he had been willing to be untrue to his political principles and friends about forty-five years ago, and have made even a bow of allegiance to the then all powerful political organization, he could have been Governor of this State. He was a brilliant lawyer and successful advocate.

How sweet a thing it were to have had him here today. He would have been foremost and efficient in all the proceedings. "One blast upon his bugle horn were worth a thousand men." There would have been combined in him, if his three friends, the Orator, Toastmaster and Historian, could so direct, all the duties assigned to them, and their parts would have been simply to lead in the applause for him. But they can only yearn for one hour with Charles R. Train, and with all his townsmen and troops of friends throughout the State cherish his memory.

SALEM END.

That beautiful part of the Danforth Plantation, which for more than 200 years has borne the name of Salem End, is closely connected with the witchcraft delusion of 1692 at Salem Village, now Danvers. Among the victims were three sisters, Rebecca (Towne) Nurse, Mary Esty, who were executed, and Sarah Cloyes who, after many months' imprisonment, escaped by night to this place, as tradition says. The purity and nobility of their lives are fully attested in *Bancroft's History of the United States*, and Upham's *History of Witchcraft and Salem End.* Precisely when Sarah Cloyes, accompanied by her husband and children, by the name of Bridges by a former marriage, and Benjamin Nurse, a son of Rebecca Nurse, came hither is not known, except that it was probably in the Winter of 1692-3.

There is nothing on record to indicate why their choice of the new home was made, but it is a pleasant and probable thought that Mr. Danforth who had been connected with and a close observer of the persecutions and knew these families well, feeling the great and tragic wrong that had

been done, though in accordance with public sentiment, desired to provide a future home for their broken hearted and suffering families, and therefore arranged with them that they should spend the remainder of their lives in his own loved Framingham, "the home of the stranger," and named for his own native castled home of Framlingham, in England. The particular route from Ipswich Jail, where Peter Cloyes for weary months had attended upon his wife, to where they struck the Old Connecticut Path, is wholly unknown, but was probably near Weston, when, passing by the "Devils Den," they followed the "Path" by Lake Cochituate leaving it near the present State Muster Field and passing through Mount Wayte close by the scene of the Eames tragedy of 1676, and crossing the Sudbury river at the fording place west of Mount Wayte, thence to the great boulder on the heights which was to them literally a "shadow of a great rock in a weary land," they came to their promised land which proved to be a home to them and their descendants to the present day.

Immediately on the organization of the Town in 1700, different members of the family were made prominent in all town matters. At the first meeting Peter Cloyes, husband of Sarah Cloyes, and John Towne, her nephew, were chosen Selectmen; Benjamin Bridges, son by a former marriage, was elected an Assessor, and Peter Cloyes, Jr., her son, the Highway Surveyor. In the second year Mr. Cloyes, the father, was elected Treasurer and Grand Juryman. He was also the Chairman of the Committee on the building of the first Meeting House, and Chairman of the Committee, of which Benjamin Bridges was also a member, to get the opinion of three ordained ministers as to the qualification of John Swift to be minister, and Peter Cloyes, John Towne and Benjamin Bridges were selected to extend the call to Mr. Swift.

Later on Mr. Bridges and Peter Cloyes, Jr., were a Committee to arrange with the first school master of the town, and Benjamin Nurse was one of the Selectmen. These actions of the town indicate that these were of the best of its people.

Centuries ago it was said that "the blood of the martyrs was the seed of the church," and certain it is that the blood of these Salem martyrs was the seed of the Framingham church.

The late Hon. and Rev. Peter Parker, M.D. was a descendant of Rebecca Nurse, and through him Salem End has the distinction of being the birthplace of one who was for thirteen years in the service of the United States in China, and who in 1857 closed a highly useful and distinguished official career as Commissioner and Minister Plenipotentiary in negotiating that treaty with the Chinese government under which, for the first time, the United States was accorded the privilege of a Resident Minister at the Imperial Court of Pekin, and which contained, through his foresight and insistency, the following clause:

"The principles of the Christian Religion as expressed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harrassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, shall peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested."

We read this with peculiar interest today, because the exigency provided for in the treaty has now arisen and our military forces are on Chinese soil and at this very hour are pressing their way to Pekin for the preservation of the lives of "citizens of the United States and Chinese converts."

Framingham may justly take pride in the fact that the benign influence of its once farmer boy, by his missionary, medical and diplomatic services, extends throughout the empire of China.

THOMAS DANFORTH.

Above all the names to be considered today is that of Thomas Danforth, son of Rev. Nicholas Danforth, a distinguished English Puritan who came to this country in 1634.

Most of those familiar with the name think of him only as a person occupying some public position, but especially noted "as the proprietor of 16,000 acres of land called the Danforth Plantation and Farms," extending from the Sudbury lines southerly into Sherborn, as it anciently was, crossing the river at Ashland, embracing nearly all of that village, thence on the northerly side of the river through Cordaville, Southville and into the lines of Westboro. His possessions were made up, chiefly, of grants from the General Court, and from a deed of land where we now stand, from Richard Wayte and one from Thomas Russell. These two purchases adjoined each other, and extended southerly from the river. The area of his ownership was about equal to that of Framingham as it now is, though the boundary lines are different. Governor Danforth was the founder of this town, to which he gave the name about twenty-five years before his death, in 1699, and also, in fact, one of the leading founders of the Massachusetts Colony. He was Treasurer of Harvard College, Magistrate, member of the General Court, Assistant for twenty years, Clerk of the County of Middlesex, Deputy Governor of the Colony under its two charters for ten years, and one of the two Commissioners of Massachusetts of "The United Colonies" of Plymouth, Massachusetts, Connecticut and New Haven for seventeen years. During a part of that period he was President of the Board, which had the fullest authority in the joint interest of the Colonies, especially in the management of Indian affairs and wars. At one time he was President of the Province of Maine, having with him six assistants as his Council. As a magistrate he participated in the prosecutions for witchcraft at Salem, but was not a Judge on the special court that tried any of those who were convicted, but was appointed Judge of the new Superior Court in December, 1692, by which convictions were made but no executions followed; and it is written of him that "to his credit be it spoken, his influence was entirely in opposition to the melancholy witchcraft delusion." Chief Justice Sewall wrote that "he had as Judge of the [new] Court, a chief hand, under God, in putting an end to the troubles under which the country groaned in 1692." His public life

extended over more than forty years, during which period he was brought into close intimacy with the public men from Maine to New Haven and many of the ablest of Colonial State papers were prepared by him.

The Hon. John G. Palfry, in his History, in speaking upon a report upon Colonial affairs made in 1661 says, that it was "probably from the pen of Thomas Danforth, who had now become one of the most important men of the Colony;" also that in 1679, when the Colonial Charter was in danger, "the administration acquired character and strength by the election of Danforth" as Lieutenant Governor; again, that in 1682, "Danforth who had come from his government in Maine to take his place in General Court, was now chairman of the committee for special instructions," for the representatives of the Colony addressing the King in England, and that in the same year, "of the popular party, Danforth, the Deputy Governor, a man of excellent abilities and virtues, was the acknowledged head." Another writer says, "in the troublous times which preceded the subversion of the Charter (1688), Mr. Danforth ever stood forth as the unflinching advocate of popular freedom; the fearless denouncer and opponent of ministerial despotism." In truth what Samuel Adams was in our Revolutionary period, such was Thomas Danforth in his day in defense of chartered rights and opposition to the tyranny of the brother kings, Charles the Second and James the Second.

Governor Danforth was a man of broad views and foresight in pratical private life, as is shown by his setting apart several thousand acres of land, including Salem End, west of Sudbury River and south of Stoney brook as the "Common" lands for the free and perpetual use of the purchasers of his other lands, for pasturing, timber and wood.

That he was fearless appears by his protection of friendly or "praying" Indians after the Eames massacre, regardless of the threats of his assassination therefor, contained in placards posted up in Boston. "As Christians we warn them [Danforth and Gookin] to prepare for death, for they will deservedly die, yet we wish them the health of their souls," "By the new Society A.B.C."

Within a few weeks later when the tidings of the Sudbury fight reached Danforth while attending the Thursday lecture at Charlestown, an organized company of friendly Indians at once answered his call and marched to the relief of Sudbury settlers.

He was bold in public life in his defiance of the threats of the Royal Governor Andros, and in resistance to the oppressive acts of the Kings.

His devise of lands in Framingham to Harvard College indicates his generous spirit.

Considering the large number and the important character of the various offices held by him, and the extended period of his services we can justly claim that no one was more useful or distinguished in the Colony of Massachusetts. This town should have borne his name if he had not given to it that of his English home, and when Framingham as a city shall out of its own treasury erect its stately edifice for public purposes, let it bear the name of the Thomas Danforth Hall.

Without Governor Danforth to participate in the ceremonies of this occasion, is to omit Hamlet from the play. Some believe in visions and we will indulge in that illusion at this hour. We present Governor Danforth. He speaks:

"I need no introduction to this place. *You* are the stranger. I stood on the top of this mountain 230 years ago with my friend, Richard Wayte, and looked down upon the quiet stream flowing at its base, upon the meadows near by and the distant hills, and I then became the purchaser of these woodlands. I came with Thomas Eames who, through our friendship, planted his home here, and a few years later I consoled with him here because of the tragedy of King Philip's Indians. I knew Philip well. We had met in the little meeting house in Taunton in council, with his men on the one side, and myself as the Colonial Commissioner, and the men of Plymouth on the other. Philip had feared treachery before coming and required hostages: — and well he might, for some of the Plymouth men were faithless and would have attacked him even then had I not personally prevented them. Later on he came to meet me in Boston; and again for the last time, we held council in Plymouth.

"I stood this morning on the top of Bare Hill where I once saw the lonely sentinel stand as he looked about and

guarded the little Meeting-House in the now ancient burial ground, where the emigrants from Salem and others of

"'The rude forefathers of the hamlet sleep.'

"I gazed on Nobscot with its grand outline rising above all the hills of Middlesex, and in imagination saw Tantamous, 'Old Jethro,' the famous 'medicine-man' with whom I once strolled through his ancient apple orchard on the southern slope of the mountain, and with whom I walked upon its summit to view our neighboring domains. He was afterwards basely induced to go to Cocheco and there, with other Indians, by strategem, made prisoner, taken to Boston and hanged. And from Nobscot I could have looked down upon the scene of the Sudbury fight, where Captain Wadsworth and his brave ambushed soldiers fell, to which place I sent a company of friendly Indians. I looked upon the hill-top home of 'Captain Tom,' the Indian, east of the muster field, who also was unjustly executed. My eyes rested on the scene of the Apostle Eliot's labors, and then in another direction on the delightful homes of the descendants of the Salem refugees.

"I looked upon the rivers, and the natural and artificial lakes beautifying the landscape and pouring their waters into thirsty Boston, and I recalled the words of the favorite son of my and his Fair Harvard:

"'Framingham; fair cupbearer, leaf cinctured Hebe of the deep bosomed Queen sitting by the Seaside on the throne of the Six Nations.'— *O. W. Holmes.*

"I have not been unobservant of events both great and small in this my loved town. I have seen the Framingham soldiers of the Revolutionary War in the 6th Regiment, from Bunker Hill to Saratoga; and the 6th Regiment from Middlesex County, in the War of the Rebellion, as it passed through in April, 1861, taking from you a national flag which it carried through Baltimore to the senate chamber at Washington and again to Federal Hill in Baltimore where it waved triumphantly over the rebellious city; and again, two years ago I saw your company of brave youths of the 6th Regiment going forth to a foreign soil to fight for humanity under the command of that gallant colonel who bears the name which has descended from generation to generation of my ancient friend and co-laborer, Edmund Rice, who was prominent in the history of three towns.

"In the grove across the Lake thirty-eight years ago, I witnessed the citizens' presentation, through the hands of the Historian of this occasion, of a sword to a young lieutenant, who with nearly fifty comrades, was leaving home for

service in a Southern state; and Lieutenant Hurd is today an honored citizen of the County, holding an office once held by me, and is on this platform as the Orator of this occasion. I salute him.

"Three days since in the Sabbath afternoon I heard the voice of that noble woman participating in the earliest exercises of this eventful week in one of your churches, whose magnificent Battle Hymn of the Republic, I listened to blending with the praises of Washington, when it was for the first time presented in song in public in another of your churches.*

"The 'Wilderness' that I possessed has been made to 'bud and blossom as the rose.' Having named the town I trusted to have lived to see its legal establishment. I made plans and hopeful prophecies. Through the wisdom of your ancestors they have been carried out and realized. As I witness your thrift, prosperity and progress, and see your well tilled farms and well ordered homes, your shadowy streets and parks, your Public Library, — emblem both of patriotism and learning, — your schools and the churches of various creeds but of one great purpose, and when I view the pioneer noble State institution of instruction, in queenly beauty overlooking the town, and listen today to the joyous ringing of the morning bells in all your churches, my heart in exultant gratitude exclaims:

"'*Mine* eyes have seen the glory of the coming of the Lord!'

"Hail! and for a half century, Farewell!"

THE PRESIDENT.— The author of the Poem needs no introduction to this audience. Her reputation as an authoress is not confined by town or state lines, but is national. It gives me pleasure to present to you Miss Edna Dean Proctor.

FRAMINGHAM.

EDNA DEAN PROCTOR.

Fair, to the Red Man, was Framingham
When deer were plenty, and salmon swam
By Merrimack west to Sudbury river
And the brooks that wind where the tall reeds quiver, —

* Plymouth Church, February 22, 1862, on the occasion of the celebration of Washington's Birthday by the citizens of the town. The hymn was first published in the *Atlantic Monthly* for that month.

Up from the sea to the lakes that lie
Pleasant and cool the pine woods by;
When the bowery streams were the beaver's right,
And the blue was the eagle's sunward flight,
And only the wind, or the wolf, or the loon,
Broke the silence at night or noon.
Ah well! nor hunter, nor chief, nor maid,
Is left by the falls or the forest glade;
Their weirs, their cornfields, their paths, their graves,
Are gone from the meadows the river laves,
Yet Waushakum, Cochituate, Nobscot hill,
Speak of their old dominion still!

A resolute, reverent race were they
Who up from the coast-line made their way
To the woods and meads of Cochituate —
Strong of purpose and stern as fate.
For present good and for future bliss —
An eye to both worlds — they wrought in this,
Building the meeting-house, bridging the ford,
Fighting the Indians and fearing the Lord.
And bitter the deeps they sometimes crossed:
"Imprimis — a wife and nine children lost,
Murdered and captured," the record ran
Of Thomas Eames when the town began,
And fair Mount Wayte, with its Christian fame,
Heard the war-whoop and saw the flame.

Yet the hamlets here in the wilderness
Were a refuge to those in storm and stress.
Rough was the road to Salem then,
But hunted women and helpless men
Fled through the forest's darksome door
From the witchcraft horror that swayed the shore,
And Salem End was a nook of peace
Where from courts and prisons they found release.

Good Parson Swift, on the sunny swell
Where stood his meeting-house, slumbers well;
Yet they say, at midnight who ventures there
May hear his voice, in appeal or prayer,

Ring out as it rang when the dead and he
Were parish and preacher, anciently,
And a psalm float by; — but the sounds they hear
Are the sighs of the wind in a dreaming ear,
For pastor and flock, on the sunny swell
Where stood the first meeting-house, slumber well.

And now two hundred years have fled;
But the men of Framingham, living and dead,
Have been true to country, and state and town,
Winning, in war and peace, renown;
And her sons in Manila and Cuba, still
Are brave as the soldiers of Bunker Hill;
And her daughters as loyal, through weal and woe,
As the wives and mothers of long ago.

Fairer and nobler is Framingham
Than in far-off days when the salmon swam
Up from the sea to the lakes that lie
Pleasant and cool the pine woods by;
For the toil of two centuries makes, at their close,
The wilderness bloom and rejoice as the rose!
With the fortunate "South" to a city growing,
And traffic and life through its highways flowing;
With the "Centre" charming for lawns and leas,
For homes and river and stately trees;
With busy, beautiful Saxonville,
Queen of the falls, the lake, the mill, —
A region of loveliness, thrift and cheer,
Is the town in its bright two hundredth year!
And while Cochituate mirrors the sky
And over Waushakum the west winds sigh, —
While her churches rise and her hearth-fires glow,
In strength and honor may Framingham grow,
And forever, the Bay State's diadem,
With virtue, and valor, and beauty, gem!

THE PRESIDENT. — We selected for the Orator of the Day one who in his younger days was a pupil in our common schools, a graduate of the Framingham Academy and High

School, who commenced the practice of his profession with one of the leading lawyers of the town, was an officer of the town, a member of the General Court, an officer in the War of the Rebellion, elected to an important office in the County of Middlesex, and although compelled by his official duties to reside in another part of the Commonwealth has always retained his interest in this town.

I have the honor to present to you as the Orator of the Day the Honorable Theodore C. Hurd, a resident of Winchester, but a citizen of Framingham.

ADDRESS OF HON. THEODORE C. HURD.

I preface my address with a brief reference to the settlement in America under the charter of the Massachusetts Bay Colony.

I do this with a purpose. Any study of the lives and characters of our ancestors would be incomplete which did not include the history of the years from 1629 to 1640, which was the period of the making of New England and the foundation of the highest civilization of America.

From 1602 to 1629 several attempts at settlement had been made under as many patents or grants.

The Plymouth settlement in 1620 was made under a charter from James I., but in 1629 the Pilgrims numbered only about 400.

The revised charter of "the Governor and Company of Massachusetts Bay in New England" was attested by the King on the fourth day of March, 1629. It was purchased from Charles I., for 2000 pounds sterling and a fifth part of the gold and silver ore which might be mined.

In terms providing for the business of a corporation for trade and profit, it developed in operation a unique, civil, religious and political life.

It was the germ of an empire of American freemen.

The officers of the corporation were to consist of a Governor, Deputy Governor, and eighteen assistants, to be chosen annually at a "General Court" of the freemen, to be held on the last Wednesday of Easter term.

It was expected that the corporation was to exist in England, and the first meetings of the General Court were held in London. It meets now on Beacon Hill, Boston.

To this "General Court" was delegated power "to establish all manner of wholesome orders, laws, statutes, and ordinances settling the forms and ceremonies of government and magistracy fit and necessary for the plantation."

These powers were conferred in order "that the inhabitants therein may be so religiously, peaceably, and civilly governed as their good life and orderly conversation may win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith which in our royal attention and the adventurers *free profession* is the principal end of this plantation."

Now mark the outcome:

The very week in which Charles granted this charter he dissolved his parliament, and for eleven years there was no parliament in England. His father, James, true to his promise, had "harried the non-conforming pilgrims out of his realm" and founded the Plymouth Colony.

Charles, by his cruel enforcement of the Act of 35 Elizabeth, forced the best blood of England's yeomanry to the wilderness beyond the sea, and planted the stout-hearted Puritans in Massachusetts Bay with a charter he was never to recall and which was to develop the United States of America.

John Winthrop, who had been elected Governor, arrived in Salem harbor June 12, 1630, with the charter in his possession. Here he was greeted by Endicott and the survivors of his colony of 1629.

Then began the wonderful exodus of the Puritans from the east counties of England. Knight and peasant, scholar, yeoman and artisan came to the New World in such numbers that, in 1640, when Charles was forced to call the long parliament, the 22,000 Englishmen in Massachusetts Bay and 3,000 in Plymouth Colony had become 25,000 American citizens.

Said William Stoughton in 1688: "God sifted a whole nation that he might send choice grain into the wilderness." From this seed how splendid a harvest!

Immigration almost entirely ceased in 1640.

The independents were too busy in their great struggle for independence at home.

Perchance the Stuart king builded better than he knew when he let them go, for Winthrop, and Endicott, and Saltonstall, and Dudley, and Vasall, and Harry Vane would have ridden with Cromwell at Edgehill, and Naseby, and Marston Moor.

For the next 130 years, till near the period of the Revolution, immigration to New England did not amount to 1,000, and it is estimated by the best authority that the 25,000 New Englanders of 1640 have increased to over 15,000,000, a large fraction of the population of America.

Under this charter, within the measure of a score of years, these plain English emigrants, unlearned in the law, without pattern or precedent, formulated the New England idea of a state.

This idea insured the highest intelligent independence of the individual consistent with highest social and civil rights of every other member.

The development of this idea created through the sovereignty of the state delegated to the towns the best system of local self-government ever devised or administered, and the existence and extent of error and corruption in state or municipal government today is measured by the lines of departure from this idea.

They paid 2000 pounds sterling for their charter of incorporation, and could say who should be stockholders. Whoever came to dwell with them must submit to the same rule and law which they imposed on themselves.

If their ideas were high, they were their own. If their visions were prophetic, they were the prophets. They were not singing their songs in a strange land, they were tuning their harps on their own new Jordan. They were building a democracy, and took good care to leave no foothold for aristocracy.

They chose their parsons and their representatives to the General Court at the same town meeting, and reserved the right to criticise the theology of the one and the politics of the other.

Their enthusiasm was not formative; it was born of an insistent personal independence in religion, and, by force of this rule, the theory of intolerance of the seventeenth century worked out the condition of liberality in the eighteenth.

Intolerant New England? I commend the men and women who delight in this criticism to a study of the history of the closing years of the seventeenth century.

Is the standard of comparison to be found in Old England under the "Merry Monarch" Charles, or the bigoted James, whose vicious Chief Justice Jeffreys was holding blood assize, enforcing cruel laws against non-conformists, sending men to be hanged, drowned, and quartered at his pleasure, smothering a whisper of criticism in flames at the stake?

Two thousand dissenting ministers, under the Conventicle Act, in one year driven from their pulpits and homes, banished from the realm, or languishing in prison.

Russell, Essex, Howard, Hampden, Sydney brought to the cruel block as martyrs to liberty of conscience. Claverhouse and his dragoons dying red the heaths and moors of Scotland with the blood of brave men, saintly women, and innocent children at the bidding of a cruel archbishop.

Shall we cross the British Channel to France, where Louis XIV. was devastating his fair domain with fire and sword at the cruel behests of Jesuit priests, exterminating whole provinces in a fanatic war against Protestantism?

Or shall I turn the pages of the history of Spain in these years for records of acts of toleration, where another Charles II. was wielding a brutal sword under the shadow of the standard of the church?

The world's story of crime cannot parallel the atrocities of Spain in the whole course of her efforts in establishing colonies in America. Her lust for gold shamed manhood, disgraced religion, and scarred the very face of Nature on island and shore.

Thanks be to God, the day of retribution has dawned!

In the first years of the nineteenth century Spain was the mistress of more than a half of the present area of the United States, but today the stars and stripes float over every foot

of her soil on this continent, and with that flag comes the promise of peace and content, reviving industry, aspiring life, and a blessed hope for civil and religious freedom.

How splendid a vindication of the American idea, the New England idea, the Puritan idea, — that one Harvard graduate is the governor of Cuba, another the superintendent of her public schools, an Amherst graduate and Middlesex boy chief magistrate of Porto Rico; and this month the gates of every hall in the University of Cambridge, a college which was founded by vote and grant of the General Court of the Massachusetts Bay Colony in 1636, are thrown wide open for the free support and education of fifteen hundred teachers from the island which, two years ago, never knew a public school.

Try our forefathers by the crucial test of a judgment upon their works. Know them by their fruits.

Do bigots and intolerants build schools and churches, set type and print Bibles?

The first legislation of the Bay Colony established schools and churches in every village; and the colony, the province, and the Commonwealth has ever since, in all matters of education, been a light to lighten the nations.

She has opened wide the door of common, high, normal, industrial, and technical schools to all her children, and commanded them to enter therein.

The first to establish a system of free public libraries and free school-books, she has banished illiteracy, and made her suffrage dependent on ability to read and write.

She is foremost in legislation for the protection of civil and industrial life.

While restraining vice, she strives to uplift the vicious.

She tenderly shelters the unfortunate poor and insane.

Her laws are a shield of protection to the children of toil.

While her sons and daughters have peopled a great belt of our country, stretching to the very western limit, building new towns, and cities, and states, she has received into her fold an immigrant population of every race and creed, who now yield to the same old traditions and conditions of respect and obedience to the rule of her law.

The grand old Commonwealth, ridiculed in the same breath as the home of intolerance and heresy and the school of ism and theory, the country, in every emergency, calls on her for men of action and measures of relief, and her sons and daughters are now, as ever, in the "color guard" of the army of national progress.

And now, forgetting ourselves — forgetting the Framingham of today, I ask you to come with me for an afternoon stroll in the Framingham of June, 1700. Cochituate, Waushakum, Farm and Learned's Ponds lie glistening in the sunlight; Stoney Brook and Singletary, unvexed by dam or wheel, flow their clear waters into the Sudbury or Hopkinton river, which winds through untilled meadow and virgin forest at the foot of Bare Hill, which rises from a wooded plain, without a habitation in view, where now clusters the goodly village of Framingham Centre.

No stately spire rises from this plain,— no vision of mansion or cultured field,— only God's sunshine, the sweet scent of pines and the swaying of great trees in the summer wind.

No man dwells on the scene to which so many of us come home today to the dear old hearthstone of our childhood.

Visit with me the falls of the river and shores of Cochituate, and greet the Stones, and Bents, and Rices, and Drurys, and Walkers, and Haynes, and others of the "Sudbury farmers," or, as they call themselves, the "out-dwellers from Sudbury." Follow along the old Connecticut Path, and find Eames, Pratt, Gleason, Haven, Learned, and the dwellers on Sherborn road. Take the path on the west side of Farm Pond, over Mellen's Neck, and there is the little settlement of eight families who came from Watertown with Mellen and Whitney.

The Nurse, Clayes, Bridges, Elliott, and Parker families are at Salem End.

They preferred the perils of the western wilderness to the dangers of witchcraft trials in old Essex.

The Pikes, Winches, Eatons, Frosts, Hemenways, Walkups, Jennings, and a few others on the "Marlbury" road and the slopes of Nobscot and Doeskin.

We have seen them all; some sixty families of good English stock born on American soil. They are the children of the immigrants of 1630-1641. I find only five of the early settlers from 1646-1676 who were born across the sea.

What manner of man do we meet? Stern of visage, but kindly of heart; formal of speech and of dignified mien; thrifty without meanness, just if not generous; honest without policy and of splendid courage; sparing not the rod of discipline, yet shrinking from no self-sacrifice; affectionate in deed rather than in word; loyal to the core, but a rebel on just provocation; intolerant, perchance, because he had not been tolerated; God fearing, yet fearing God; exultant in self-degradation; a sinner by conviction, while a saint in daily life. But who shall say that this man when he walked alone through the perils of the forest or bared his head with reverence under the stars of his lonely night did not feel and know that he was near his God and that God was very near to him.

And the modest wife of our friend, sharer of his toil and privation; a cheery partner in his solitary life; anxiety her daily companion; fear of beast or savage haunting her sleeping and waking hours. Far from neighbor or friend, her life to bake and brew, to weave the cloth, and fashion the garment.

How fervent the devotion that suffered her to forget the comforts of her old home; how splendid the faith that conquered regrets for the pleasant paths her feet had trod, and gave her visions of the free and happy homes they were building for their children and their children's children.

In the wilderness came their cry: "O God we have heard with our ears and our fathers have declared unto us the noble works that thou didst in their days and in the old time before them," and truly did their Lord "arise, help and deliver them."

The Framingham of today is the fruit of their labor and the fruition of their hope.

Our friends were matter-of-fact people, by force of circumstances and situation. The stress and surge of life left its mark on face and character. They were plain of speech and

practical of thought. There was scant food for poetry in their life, when their primer of imagination was the matchless rhythms of the book of Job or the exultant psalms that David sang to the Hebrews, and their sole taste of fiction the great allegories which Bunyan penned in Bedford jail.

There was not probably a volume of Shakespeare in the settlement, and they would not have read it if there had been. Addison had not penned the "Spectator," Emanuel Swedenborg, a boy of twelve, had not dreamed of the New Jerusalem. Jonathan Swift had not written those tales which are at once nursery classics and masterful satires. Pope was a schoolboy. Benjamin Franklin and Jonathan Edwards were in their cradles. They had never heard of the "Vicar of Wakefield"; for them "no curfew bell had tolled the knell of parting day." But Martha Hemenway was keeping a dame school at her house, and teaching the boys and girls to read and write.

They had not Stern, or Sheridan, or Burke, or Sam Johnson for models, but I commend you to read their several petitions for acts of incorporation, which you will find in Mr. Temple's History of Framingham, for samples of good English.

They were Puritans, and were working out the vital principle of Puritanism, the right of every man to stand face to face with God, and to be judged only by him.

Their fathers had fled from Presbytery and bishop. They sought liberty in civil as well as religious life. Liberty to think, liberty to speak, liberty to read, liberty to interpret, liberty to dissent, liberty to rebel. Their independence worked out a strength and sturdiness of character which begot a race of strong-minded, resolute men.

Consider their surroundings. They were the frontier settlement on the west, nothing beyond them but the lodgement in the Connecticut Valley.

The strife with the Indians had only ended with the death of King Philip in 1676.

The time was too short to have effaced the vivid memory of the massacre of the Eames family on the slope of Mount Wayte, within a stone's throw of the spot on which we stand today.

The farmer went afield or the family ventured from home only under the protection of the musket.

With danger lurking in the shade of every wood, was there occasion for merry-making and jollity?

They were pioneers — each house erected by the owner, with help of neighbor, from the logs hewn by his own axe.

The field for grain was to be redeemed from the forest. Was there time for recreation and social pleasure?

Their Lord's day service was held in the plain, bare meeting-house, without the inspiration of lengthening nave and aisle, the shadow of fretted column, or the softened light through cathedral glass.

No solemn organ's peal to lift the soul from self. They sang the paraphrased psalm or a hymn from the Bay psalm book as lined out by the deacon.

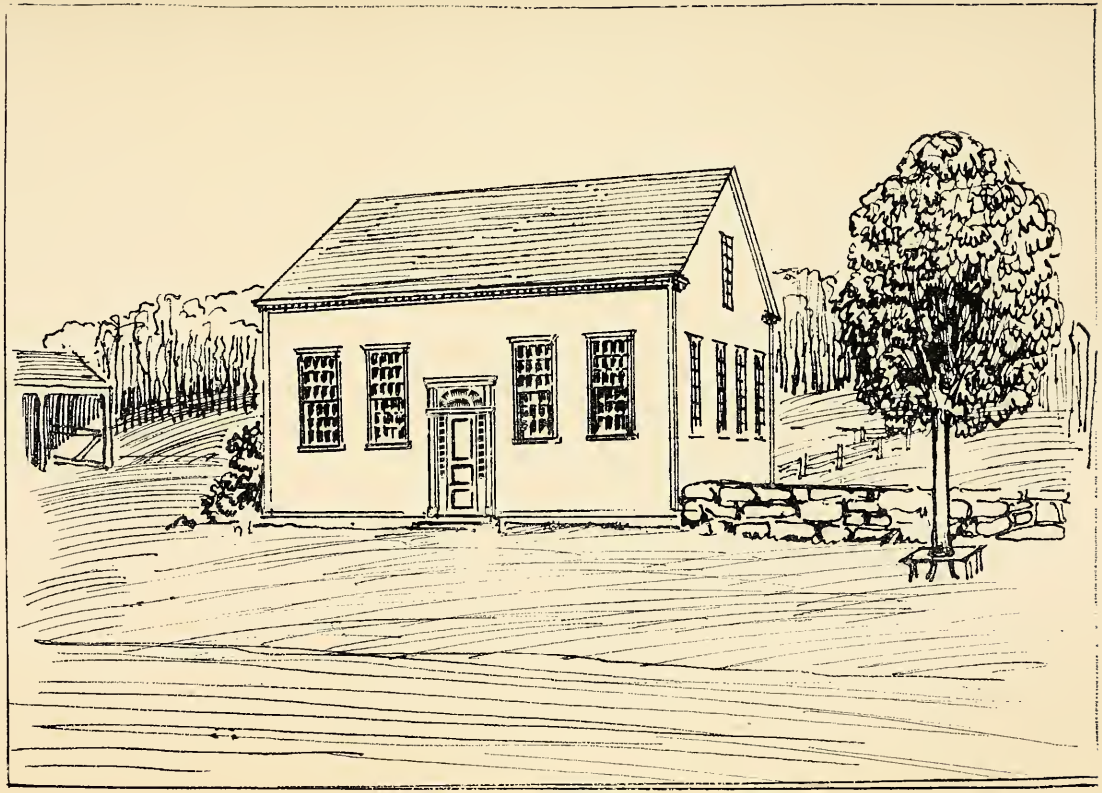
They were not saints, and did not claim to be. Neither did they admit the claim of others to canonization. They acknowledged themselves sinners, and sometimes appeared to be proud of it, but they would insist on the right to work out their own salvation in their own way; though slow, perchance, to accord the like privilege to others.

William Blackstone, the first settler of Boston, said, with a good round oath, that he would as soon be ruled by Lords Bishops as by Lords Brethren.

We must remember that their spiritual ancestors when banished from England found refuge at Geneva and sat at the feet of John Calvin.

Here is the covenant of their first church: "We do, under a soul-humbling and abasing sense of our utter unworthiness of so great a privilege, accept of God the Father, Son and Holy Ghost for our God in covenant with us, promising that we will walk together in a Church State, as becomes saints, according to the rules of his holy word, submitting ourselves and our seed unto the government of the Lord Jesus Christ, as king of his Church."

These are the freemen whom the General Court of the province incorporated in June, 1700, as the "Inhabitants of the Town of Framingham," to establish on the southern frontier of Middlesex county a town which shall work out in



Old Town House Erected 1808

a body politic, in the spirit of the Bay Colony Charter of 1629 and under the lines of the Body of Liberties of 1641, the development of the "New England idea."

Let us see how they did it.

At their first town meeting, August 5, 1700, they chose the necessary town officers and voted money to build a meeting-house.

At the second town meeting they appointed a committee to see if Mr. John Swift would abide as their minister, and he did abide for forty-four years.

March 31, 1701, they voted to gather ten pounds in money, by way of rate, for furnishing the meeting-house.

In 1702 they built a pound for wayward cattle.

In 1703 they built stocks for wayward men, and, as was the custom, they set them before the meeting-house.

In 1706 they voted that Deacon Joshua Hemenway should be their schoolmaster for the year ensuing.

They established "dame schools," and these dames in the quiet of their own homes gathered the young children of their respective neighborhoods for instruction in "reading, writing and sewing."

Primitive kindergartens at Salem End and Stone's Mills and on the sunny slope of Nobscot fourscore and two years before Froebel was born.

Upon the breaking out of Queen Anne's War in 1702, they built four garrison houses, and a sentinel was posted on Bare Hill during the time of public worship on the Sabbath, to give alarm in case of the appearance of savages.

In the early years they had laid out many roads, most of them leading to the meeting-house.

I cannot resist a quaint quotation from Temple's History: "The record of its highways is the history of the material growth, public spirit, and the relative importance of a town. When its roads radiate from a common centre, and that centre is the meeting-house, you will commonly find an intelligent, moral and religious as well as thriving community. Where the roads mainly lead through or out of town, they give sufficient warning to strangers to continue their journey."

In 1735 the new meeting-house was built on the north-east side of the Centre common. A committee of seven was appointed to provide for the raising. A part of this provision was "one barrell of rum, three barrells of cyder, and six barrells of beer, for such only as labor in the raising."

The town was called upon for its quota of soldiers in the several French and Indian wars, and the response was always prompt.

I cannot detail the active part the citizens took in the approaching struggle of the American Revolution.

The town records are full of patriotic sentiment and action. One hundred and fifty-three minutemen and militia marched to Concord and Cambridge on April 19, 1775.

In 1792 the Framingham Academy was established. I could not excuse to this audience a neglect to refer to this, one of the first in time and reputation of the older system of schools for higher education.

It became the centre of educational life for this section of the state. It was a helpful inspiration to the social and literary life of the town in all the years of its existence.

A host of grateful pupils still live to acknowledge their debt of gratitude, and we may be pardoned if we indulge in the privilege of age, and insist that modern schools have made but questionable advance upon the methods of the academies of earlier generations.

As early as 1785 steps were taken to establish a public library.

The last acres of the "common lands" were sold, and the proceeds were invested in books; another instance of initiative, rather than imitative, municipal action, which helped to make our town an acknowledged leader in the last century in the higher development of town life.

From this humble beginning, supplemented through these later years by private gifts and public appropriations, flows now the stream of daily beneficence to every household from the open doors of your free public library.

The town was early divided into districts, and provision made in each for a grammar school.

I know there are many in this audience, either home-dwellers, or men and women who have gathered at our jubilee from their new home in other states, whose memory goes back to these district schools with appreciative gratitude.

If there was time I should welcome the opportunity to recall reminiscences of old No. 4 and No. 5, and bring back to you the days when the rivalry between these schools was an added incentive to the best development of our study.

We went out from their plainly furnished rooms boys and girls well instructed in the scope of the education of those days,—an education whose limitations were more than corrected by the thoroughness attained in practical lines.

I could give you names of scores of these boys and girls, and show you, in the sterling record of their industrious, prosperous, and honored lives, the "hall mark" of their school days in Framingham.

The result is the orderly, respectable, progressive community that is the Framingham of today.

A town which through all its industrial and business development has maintained the character of its dignified past and well preserved the traditions of the older time.

You have largely developed from within by the prudent ventures of your own town folk.

Few communities have so distinctly preserved old family names in the front of business and municipal life.

Read the names of the men who were incorporated in 1700, and you are calling the roll of Thomas Drury's Company at Bunker Hill.

The sergeant's call of Framingham boys on every field from Bull Run to Petersburg is but an echo of the muster roll of the town in Queen Anne's War or the names on the registers of those district schools.

There were Rices, and Clayes, and Hemenways as selectmen, and deacons, and town clerk in 1700, and you choose Rices, and Clayes, (now Cloyes) and Hemenways for selectmen, and deacons, and town clerk in 1900.

I am embarassed with a rush of tender memories of the men and women of the generation I have known.

I would like to take you into the town meetings of fifty years ago, and paint you pictures of Warren Nixon, and Joel Edmunds, and Swift Bennett, and Henry Richardson, and Joseph Fuller, and John Wenzell, and Charles Capen, and Jonathan Greenwood, and Moses Edgell, and George Phipps, and William Hastings, and Ebenezer Stone, and James W. Brown, men as prudent, as faithful, as honest in the management of municipal affairs as of their own business. They accepted public trusts for the public good and the duties modestly assumed were faithfully performed.

I would like to tell of the women of Framingham whose lives were a benediction to their generation. Goodly matrons who were the helpful leaders and gracious conservers of society, queens of hospitable homes, but earnest workers in deeds of mercy and charity. Their advice and co-operation was an inspiration and aid in all that made for the interest and improvement of the community.

Many of them sleep in the "God's Acre," their labors adorned, but their works do follow them, graven deep in the social and religious life of the town.

I could tell you of godly ministers who led their flocks with dignity and holy zeal; of physicians as tender-hearted as they were skillful; of lawyers of ready wit and eminent learning; of soldiers who brought laurels home, or sleep on the fields of honor; of men and women who have borne the Word of God to the islands of the east and west; of a Christian gentleman who opened the gates of China and ministered to sick body and sick soul; of architects whose structures are models from Massachusetts to the Rockies; of engineers who have constructed railroads and bridges from ocean to ocean; of business men whose enterprise brought wealth with honors; of farmers whose well-tilled fields were models in the school of agriculture; of teachers, and scholars, and statesmen, and skilled artisans.

Men and women of today, you have beautified and adorned your ancient town. On every hand are monuments of your thrift and enterprise. You have appropriated to your use and comfort the appliances of modern art and science. You have opened wide the doors of schools of every grade. You have

gathered a treasury of books on the shelves of your free library. You are liberal in deeds of mercy and charity. You minister through skilled physician and gentle-handed nurse to the sick within the cheerful walls of your hospital.

Peace is at thy wall and prosperity within thy gates.

But across the chasm of two hundred years comes the call of brave men in the wilderness of your heritage for still higher and nobler works in the vindication of the old idea, the triumph of which shall weave the gospel of faith in God and Love to man into the warp and woof of the life of Framingham.

Just as Mr. Hurd was introduced by the President of the Day, and was making some introductory remarks welcoming old friends and old faces, he noticed Senator George F. Hoar upon the platform, and said:

"It is my pleasure and I know the pleasure of all to see with us today the Senior Senator of Massachusetts. He is always welcome in Framingham, and we welcome him at this time, as a Concord boy. Concord is the elder sister of Framingham and we have always been proud to keep up the relationship. I know that you will be glad if I abbreviate my address so that we may have the opportunity to hear from Senator Hoar."

At the conclusion of Mr. Hurd's address, the President of the Day presented the Senator to the audience, by whom he was received with great enthusiasm.

THE PRESIDENT.— We have as one of our guests today the Senior Senator of this Commonwealth in Congress and I know that all present will be pleased to hear from him, and I have the pleasure of introducing as our next speaker the Hon. George F. Hoar of Worcester.

ADDRESS BY HON. GEORGE F. HOAR.

I had congratulated myself on my own shrewdness in selecting for my visit to Framingham an hour when I could safely listen to other men and escape any demand on myself.

But I am glad, and feel highly honored by your cordial salutation. Certainly, there is no other more interesting occasion than this; there is nothing like it on the face of the earth,— the celebration of the birthday of a New England town. Other lands have fair cities and ancient towns, each with its own honorable history. But the towns and cities of other lands are the work, the product, of but a few hands and a few brains.

A New England town, a Massachusetts town, a Middlesex town, is the work of almost every man and woman within its borders. As you recall the wonderful growth of Framingham, as you recall her honorable and stainless history, each of you has a right to say when you think of yourself and your ancestry, It is I, it is I, who have helped to build up this fair structure.

Now, fellow-citizens, the keynote of this occasion is not, after all, memory or retrospect; it is hope. Our friend, the Orator of the Day, wisely and wittily told you what had been wrought by 22,500 English men and women "at compound interest," as he expressed it. What do you think is to be wrought for humanity, righteousness, liberty and America in the next 200 years by the 12,000 men and women of beautiful Framingham, when they are put out at compound interest?

I am an old man: my life, short as it seems when I look over it, extends over considerably more than a third of the life of this ancient town. Yet, if I know myself, the one single passion which dwells in my bosom is the great Christian virtue of Hope, which includes Charity and Faith, which the great Apostle places as the centre of that great triumvirate, that mighty group which are forever to abide.

I am full of hope for America, Massachusetts and humanity.

It is sometimes said — I heard it said at a gathering only the other day — that the peculiarity of old men is that they dwell in the past, and that the peculiarity of young men is that they dwell in the future. I do not think so. It is perhaps the peculiarity of manhood — of healthy manhood everywhere and always — to dwell on the things which belong

alike to the past, present and the future. If you will read the lives and sayings of the Puritans, of the men of the Revolution, of Washington, Jefferson, Franklin, and Adams, you will be struck, if you read with that point in view, to see how absolutely they seem to contain nothing which speaks only to the generation to which they are addressed. Washington's Farewell Address, the letters of Jefferson and Adams, the opening sentences of the Declaration of Independence, the wisdom of Franklin, seem as fresh, as sound today as on the day when they were uttered. They would have done as well for Athens or Rome as for America, and they will do as well today as then, and as well a thousand centuries hence as today.

The opening sentences of the Declaration, the great maxims of Washington's address, the sermon that was uttered at Delft Haven, are all as young as the great doctrines they inculcate. They speak to us of two things — speak to old men and young men — to old countries and young countries — to the past and the future — two things that are to live in the life of a country or a city, or it can bear no life — RIGHTEOUSNESS AND LIBERTY.

They were true at Delft Haven, they were true at Plymouth Rock, they were true at Concord, at Yorktown, at Appomattox — they were true at Santiago, and as sure as God liveth, they shall yet be true at Manila.

At the conclusion of Senator Hoar's address, which was received with great enthusiasm, the entire audience, estimated at 5,000 people, rose and joined with the Bi-Centennial Chorus and Band in the familiar strains of "Auld Lang Syne." Following this the benediction was pronounced by the Rev. John F. Heffernan.

ATHLETIC EVENTS.

In the prize contest for silver cups at the links of the Framingham Golf Club on Pincushion Hill on Wednesday afternoon, there were eighteen contestants in the gentlemen's

class and five in that of the ladies. First prizes were respectively won by Howard K. Brown, Esq., and Miss Margaret Kennard.

At Wayside Park, Saxonville, there were several closely contested Bicycle Races. Local interest was mostly centred on the race for the one mile town championship which was won by Chas. N. Hargraves, F. G. Foster being second, and John Lavelle, third. Time 2 min. 41 3-5 sec.

THE BANQUET.

As the last and crowning event of Wednesday came the Bi-Centennial Banquet at the Armory. Under the efficient leadership of Chas. L. Curtis, the Committee on Banquet began its duties months before the event by selecting a handsome design for a souvenir plate to be used on this occasion. The design had for its centre piece a photogravure reproduction of the beautiful ivy covered Memorial Library at Framingham Centre, with its bronze statue of the "Minute Man" in the foreground. On either side of its rim, set in a floral wreath, were the town seal and a small cut of the stone building formerly occupied by the Framingham Academy.

The order for fifteen hundred of these plates was placed with Jones, McDuffee & Stratton of Boston, English Wedgwood ware being selected. Each purchaser of a banquet ticket was entitled to a souvenir plate and those remaining were all sold for a like purpose.

The decorations of the Armory were the same as had been put in place for the ball of the evening before, with the addition of bouquets of cut flowers which adorned the tables, and boutonnieres of roses for each participant.

The arrangement of tables in the hall and the seating of guests was under the direction of Chief Usher Walter S. Leland. Seats were reserved for guests of the town, and tickets for the remaining capacity of the tables were early disposed of, the only vacant places being those assigned to guests who were not present.

The following list does not repeat the names of invited guests, which have been already given, but is thought to be a correct list of townspeople who participated in the enjoyable occasion.

Mr. Samuel B. Bird, *President of the Day.*
Mr. Walter Adams, *Toastmaster.*

Mrs. Walter Adams.
Mrs. H. C. Bachelder.
Dr. S. O. Baldwin.
Mr. Geo. A. Barrett.
Dr. and Mrs. Geo. F. Beard.
Mr. and Mrs. C. A. Belknap.
Mr. and Mrs. S. F. Blodgett.
Mrs. J. J. Boynton.
Mr. and Mrs. C. T. Boynton.
Mr. and Mrs. Luther Bridges.
Miss Lillian Bridges.
Miss E. M. W. Bridges.
Dr. and Mrs. W. I. Brigham.
Mr. and Mrs. J. L. Brophy.
Mr. Melbert C. Brown.
Mr. and Mrs. Albert J. Brown.
Mr. and Mrs. Mark J. Brown.
Mr. and Mrs. J. T. Butterworth.
Mr. and Mrs. C. E. B. Chase.
Mr. and Mrs. Geo. L. Clapp.
Mr. and Mrs. J. C. Cloyes.
Col. Albert Clark.
Mr. Samuel Cochran.
Dr. O. W. Collins.
Mr. Andrew Coolidge.
Mr. L. E. Coolidge.
Mr. and Mrs. R. T. Cronin.
Mr. Chas. L. Curtis.
Mr. Jesse Curtis.
Mr. and Mrs. S. M. Cutting.
Mr. and Mrs. Jas. Daisley.
Miss Louise C. Daisley.
Miss Alice E. Daisley.
Miss Mary Daisley.
Mr. and Mrs. H. L. Davenport.
Mr. and Mrs. O. O. Davis.
Mr. and Mrs. G. H. Davis.
Mr. and Mrs. A. M. Eames.
Mr. and Mrs. Geo. H. Eames.
Mr. and Mrs. C. Sidney Eames.
Mr. E. L. Eames.
Rev. L. R. Eastman.
Mr. and Mrs. J. F. Eber.
Rev. and Mrs. F. E. Emrich.
Mr. and Mrs. J. R. Entwistle.
Miss Rebecca Ephlin.
Mr. and Mrs. F. M. Esty.
Mr. and Mrs. R. L. Everit.
Mr. Frank H. Fales.
Miss Ella W. Fisk.
Mr. and Mrs. A. H. Fiske.
Mrs. J. M. Fiske.
Mr. and Mrs. A. M. Fitts.
Mr. M. E. Fitzgerald.
Mr. and Mrs. Clifford Folger.
Mr. and Mrs. M. E. French.
Mr. and Mrs. Chas. H. Fuller.
Mrs. C. U. Fuller.
Mrs. L. F. Fuller.

Mr. and Mrs. John H. Goodell.
Miss Florence Goodell.
Mr. Wm. F. Gregory.
Mr. and Mrs. C. E. Haberstroh.
Mr. M. E. Hamilton.
Mr. Jas. E. Hall.
Mr. Chas. R. Harding.
Mr. Edward C. Hardy.
Mr. and Mrs. A. V. Harrington.
Mr. J. Minot Harrington.
Mr. and Mrs. Wm. H. Hastings.
Mr. Patrick Hayes.
Dr. and Mrs. J. A. Hayes.
Mrs. Wm. Hayward.
Mr. and Mrs. A. J. Heath.
Mr. and Mrs. E. L. Hearn.
Rev. J. F. Heffernan.
Mr. A. J. Hemenway.
Mr. and Mrs. F. E. Hemenway.
Mr. C. A. Hemenway.
Miss Helen M. Hills.
Mr. and Mrs. J. S. M. Holly.
Miss H. B. Hodge.
Mr. and Mrs. F. B. Horne.
Mr. H. M. Howe.
Mr. and Mrs. Willard Howe.
Mr. and Mrs. Alexander Hoyt.
Mr. and Mrs. O. W. Humes.
Rev. and Mrs. Geo. E. Huntley.
Rev. and Mrs. Franklin Hutchinson.
Miss Florence Hutchinson.
Mr. and Mrs. Wm. Johnson.
Mr. Abner Jones.
Mr. and Mrs. J. W. Jones.
Mr. and Mrs. H. C. Kingman.
Mr. and Mrs. W. A. Kingsbury.
Mr. and Mrs. A. D. Leland.
Mr. Ira L. Lewis.
Mr. and Mrs. J. A. Lightbody.
Mr. H. J. Lucas.
Mr. Chas. P. Mason.
Mrs. A. F. Mason.
Maj. and Mrs. I. N. Marshall.
Mr. and Mrs. A. E. Martin.
Mr. Jas. E. McGrath.
Capt. and Mrs. J. S. McNeilly.
Mr. and Mrs. C. J. McPherson.
Miss Lucy McPherson.
Mr. and Mrs. B. F. Merriam.
Mr. and Mrs. J. M. Merriam.
Mr. and Mrs. C. A. Merrill.
Mr. and Mrs. F. W. Meserve.
Mrs. A. T. Metcalf.
Miss Irene Metcalf.
Mr. J. R. H. Moore.
Dr. and Mrs. W. R. Morrow.
Mr. Wm. Nicholson.
Rev. and Mrs. L. A. Nies.
Mr. and Mrs. F. L. Oaks.
Mr. and Mrs. J. S. Overhiser.
Dr. and Mrs. L. M. Palmer.
Miss Gertrude Palmer.
Mr. and Mrs. Peter Parker.
Mr. W. D. Parlin.
Mr. and Mrs. W. W. Pease.
Mr. Sidney A. Phillips.
Miss Mary E. Phillips.
Mr. J. S. Phillips.
Mrs. F. E. Phinney.
Mr. F. E. Porter.
Mr. and Mrs. Edgar Potter.
Dr. Frances W. Potter.
Mr. W. H. Pratt.

COVER OF BANQUET MENU

FRONT

COVER OF BANQUET MENU

BACK

Mr. C. H. Pratt.
Mr. and Mrs. F. M. Pratt.
Mr. H. G. Ridley.
Mr. and Mrs. David Robertson.
Mr. and Mrs. Geo. A. Reed.
Mr. M. J. Shannon.
Mr. E. C. Simpson.
Rev. Geo. A. Small.
Mr. Wm. H. Smith.
Mr. F. H. Sprague.
Mr. and Mrs. F. B. Sprague.
Mr. R. Sprague.
Mr. M. L. Stacy.
Mr. and Mrs. S. O. Staples.
Mr. F. G. Stearns.
Mr. A. B. Stearns.
Mr. and Mrs. Geo. T. Stevens.
Mr. and Mrs. A. D. Swan.
Lieut. G. W. Sullivan.
Miss Grace Sullivan.
Mr. and Mrs. John H. Temple.
Mr. and Mrs. C. F. Thayer.
Mrs. W. H. Tower.
Mr. and Mrs. D. Murray Travis.
Mr. and Mrs. C. O. Trowbridge.
Mr. and Mrs. H. F. Twombly.
Mrs. P. J. Twombly.
Mr. J. J. Van Valkenburgh.
Mr. and Mrs. N. C. Videto.
Mr. and Mrs. T. H. Videto.
Mr. and Mrs. W. H. Walsh.
Mr. and Mrs. Geo. A. Wadsworth.
Mr. James P. Welsh.
Mrs. E. M. White.
Rev. F. T. Whitman.
Mr. and Mrs. H. M. Winch.
Mr. and Mrs. S. S. Woodbury.
Mr. and Mrs. C. A. Williams.

Music for the occasion was furnished by Powers' Orchestra of Boston, H. Howard Powers, Conductor.

PROGRAM.

MARCH. — Singing Girl. *Herbert.*
OVERTURE. — Ungarische Lustpiel. *Kela Bela.*
SELECTION. — The Ameer. *Herbert.*
CONCERT WALTZ. — Tales from Vienna Woods. *Strauss.*
BALLET MUSIC. — from "Faust." *Gounod.*
SELECTION — The Rounders. *Englander.*
STRING QUINTETTE. — Selected.
OVERTURE. — Banditenstreiche. *Suppe.*
SELECTION. — Carmen. *Bizet.*
MARCH. — Runaway Girl. *Caryll.*

The handsome designs for the cover of the Menu Card were drawn by Ludvig S. Ibsen of Boston and will be given as illustrations.

Messrs. T. D. Cook & Co. of Boston, caterers, served the following menu:

CONSOMME

RADISHES BREADSTICKS

LOBSTER A LA NEWBURG
CUCUMBERS

ROAST FILLET OF BEEF, MUSHROOM SAUCE
STRING BEANS POTATO DELMONICO
APRICOT FRITTERS

TOMATO AND LETTUCE SALAD

OLIVES SALTED ALMONDS

ASSORTED FANCY CAKE
FROZEN PUDDING BISCUIT GLACE
SMALL FANCY ICES

STRAWBERRIES

CRACKERS SWISS CHEESE

COFFEE

NOBSCOT SPRING WATER

The divine blessing was invoked by Frederick E. Emrich, D.D.

After an hour or more had been given to the enjoyment of the viands and the music, the company was called to order by the President of the Day, who briefly introduced Walter Adams Esq., as Toastmaster, and the latter assumed charge of further proceedings.

THE LITERARY EXERCISES.

THE PRESIDENT. — As we are nearing the close of our Bi-Centennial I wish to thank the members of the Committee, and all others who have helped to make it a success, and I now have the most pleasant part of my duties, to turn over the exercises to the toastmaster of the evening; and it gives me pleasure to introduce to you as toastmaster our fellow-citizen, ex-representative Walter Adams, Esq.

WALTER ADAMS, TOASTMASTER.

Mr. President, Reverend Clergy, and Ladies and Gentlemen: I thank you for this very kind reception. Of the many honors

heretofore conferred upon me, by the Town of Framingham, none has touched me more deeply or awakened in me a more profound sense of gratitude than the honor you have conferred upon me by making me, through your Committee the toastmaster of your Bi-Centennial Banquet — an honor which you can confer but once, and upon but one.

I do not propose to trouble you with any speech now. There is a long list of gentlemen here to whom it will be your privilege to listen, and to whom such time as can be given to speaking tonight belongs. Let me only say this, — that in the course of forty-five years' residence here it has been my privilege sooner or later to come in contact with almost every member of this community. Those with whom I have not come in contact are very few. If there is any one in the whole Town of Framingham tonight with whom for any reason, and to whom for any reason or for any cause I heretofore have been a stranger, or who has heretofore been a stranger to me, I beg that hereafter we be strangers no longer. Mr. Chairman, Ladies and Gentlemen, again I thank you.

The first toast of the evening is the "United States of America." As is proper and befitting, the exercises of this evening have been opened with an expression of our devotion and our loyalty to almighty God. Next to our devotion and our loyalty to almighty God should come our devotion and our loyalty to our common country; a country great, rich, free, prosperous, happy and reunited, the beacon light of the world, and the guiding star of the nations.

That great ship of State in which are embarked the hopes of humanity, for the enlightenment, the civilization and the freedom of the world.

And so I give you all —

> "The ship of State;
> Freedom's great venture is her precious freight;
> God speed her, keep her, bless her as she steers
> Amidst the breakers of the coming years.
> Lead her through dangerous seas with even keel,
> And ever guide the hand that holds the wheel."

It was expected by your committee that Col. Charles K. Darling of the 6th Mass. Regt. and United States Marshal

for the District of Massachusetts would be here to respond to this toast, but at the last moment this telegram has been received:

"Have found it impossible to get away and think better not now to come at the eleventh hour. Therefore thanks for kind invitation."

As we are disappointed in any response to this toast, I will ask the band to play "America" and the audience to rise.

"America" played by the orchestra, the audience standing.

The next toast in the order of the evening is the Commonwealth of Massachusetts — pledged to religion, liberty, and law, and ever in the front rank of progress and enterprise; may her sons, wherever their abiding place, give her their constant, earnest support, and thereby endeavor to prove that love of country and devotion to the cause of truth and liberty are characteristic of those whose homes and hearts are in the old Bay State.

It was expected that the Governor of the Commonwealth would respond to this toast, and that the Speaker of the House of Representatives would respond to the toast of "The Great and General Court;" but unfortunately the Governor of the Commonwealth is absent tonight, and therefore I shall ask the Speaker of the House of Representatives to respond to the toast — The Commonwealth of Massachusetts.

I have the honor and pleasure of introducing to you the Honorable James J. Myers, Speaker of the House of Representatives of Massachusetts.

SPEECH OF HON. JAMES J. MYERS.

Mr. Myers said in part:

Mr. Toastmaster and Ladies and Gentlemen of Framingham, and Invited Guests: A man needs a gifted tongue on any occasion, and with the most elaborate preparation, to speak for the Commonwealth of Massachusetts.

A man who should undertake to sum up in a ten-minute speech, which my friend tells me is the utmost limit I can

have, — who should undertake to sum up in a sentence or two that wealth of proud and historic memories that makes the history of the Commonwealth of Massachusetts, without even speaking of her glorious present or her wonderfully promising future, would indeed have a theme which no tongue could equal. He would have to begin way back where my friend Olin is going to begin, in the colonial days and times, and tell the proud history of the heroic deeds of the early founders; he would go back some seventy or eighty years beyond the incorporation of your town, which is two hundred years old, and he would tell of the struggles and sacrifices that attended those early days in the wilderness, and that attended all those earlier years of the Commonwealth.

He would see those men and those women whose lives so well illustrate what was written, as I remember it, upon the entablature of that beautiful peristyle there at Chicago, in the "White City"—

> "But bolder they who first off-cast their mooring from the habitable path, and ventured chartless on a sea of storm."

Those were the leaders who brought to these shores the first chart — the first charter, the seed, the beginning of so much the world has reason to be proud of, and for which it has reason to be so thankful.

He is an American with dull imagination, and with little fervor of patriotism, who can even think of those days without being filled with a wealth of imagination as he thinks of those struggles, and of that striving and effort to plant what they planted — he is, I say, a dull man who is not fired with such a thought. But he is a prosy man indeed who looks at Massachusetts as she is today, and thinks she is made up merely of a set of money-making and hard working citizens. The man who sees her as she is sees so much more. He sees her growing wealth and prosperity, her happy citizens in cities and villages; and he sees that bound up in her is the promise of the future. He knows, if he knows the history of his country, that Massachusetts has led from the first; that she has been in the van of states in everything that made for human uplifting and human progress. He knows that her

General Court — and I venture to touch upon that for a moment — that her General Court, after all criticisms have been uttered, after all jokes have been made, is still the body that passes more legislation that becomes real leading legislation — a guide and landmark for other states — than any other legislature in this country.

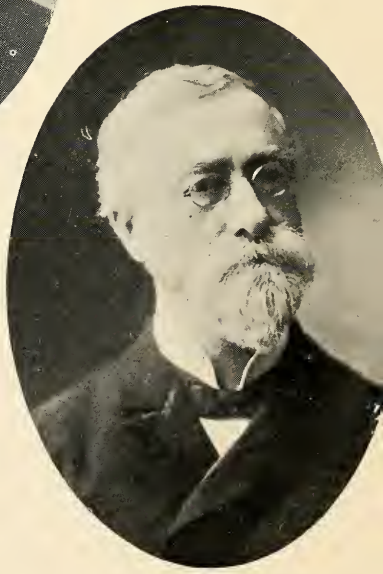
Massachusetts with her many children, one of whom is two hundred years old today — Framingham — is proud and happy. She sits here today, as she has ever since her government was founded, looking upon a past of which she gradually grows more and more proud as the years go by; looking at the present with a calm, determined view; looking into the future with her eyes lifted high, her face lighted by the sun of a bright and a prosperous and a glowing future; and believing that the best that can come to Americans citizens comes to those who dwell within the borders of the old Commonwealth.

I should prefer to have confined myself to my own topic; — my duty fell along other lines; I have dealt with it as I could; — but one thing I know we are all sure of — that we believe in Massachusetts, we have every confidence, and we have every hope in her future; and we believe when another century shall have rolled over Massachusetts and Framingham the people will gather as they gather today in far greater numbers, and perhaps in a more prosperous and happy condition, to look back to this day and forward to another two hundred years of prosperity under the flag we see everywhere about, still singing the old hymn that has been sung so many years

"America — my country 'tis of thee."

THE TOASTMASTER.— The United States Navy has given to the nation the names of Paul Jones, Bainbridge, Decatur, Preble, Porter, Dupont, Farragut, Balch, Sampson, Schley and Dewey.

There is no prouder name in the annals of Framingham than the name of Train, and the Town of Framingham has given to the United States Navy the name of Train. It was hoped that Captain Charles J. Train of the battleship



Frederick E. Emrich, D.D.
John H. Goodell

Walter Adams, Toast Master

Rev. John F. Heffernan
John P. Brophy

Speakers at Banquet

"Massachusetts," of the United States Navy, would be here tonight to respond to the toast — "The Navy of the United States," but he is unavoidably absent in obedience to orders from the Navy Department; and I shall ask Mr. John M. Merriam to read his letter to you.

(Letter from Capt. Train.)

LEAGUE ISLAND NAVY YARD.
PHILADELPHIA, MAY 9th, 1900.

MY DEAR SIR:

I have to thank you for your kind invitation to the banquet on the 13th of June. If I can possibly be present, I will, but of course I am always subject to orders from the Navy Department, so that I cannot promise to be anywhere a month ahead. I consider it a great compliment to be asked and I hope you will thank the members of the Committee for so kindly remembering me.

Yours truly,
C. J. TRAIN.

(The Toastmaster continues.) We have heard from the Orator of the Day and the Historian of the Day of the Framingham of the past. Of the Framingham which beginning with a handful of pioneer settlers, grew gradually into, and was for nearly a whole century mostly an agricultural community, with a population of purely New England nativity, one meeting-house sufficing for the whole town. Wondrous changes have come over the Town of Framingham in the recollection of many not yet to be called old. Agricultural pursuits have given place to trade and manufacture, and the names and faces of many foreign-born have become familiar in our streets, and in our schools and homes. But with all this diversity of occupation there has come to us a fuller, richer, more varied and diversified life than our fathers ever knew.

"We are proud of our town and her fast growing figure,
The warp and the woof of her brain and her hands,
But we 're proudest of all that her heart has grown bigger,
And warms with fresh blood as her girdle expands."

There is no man who knows the present Town of Framingham better, or who can tell us more about it than the present chairman of the Selectmen, and I ask John H. Goodell, Esq., Chairman of the Selectmen, to respond for — "The Framingham of Today."

SPEECH OF MR. GOODELL.

Mr. Toastmaster, Invited Guests, Ladies and Gentlemen: —

I consider it a very high honor to have the privilege, as chairman of the Board of Selectmen of the Town of Framingham, of bidding you welcome to this banquet and to our Bi-centennial celebration, and such welcome in behalf of this town I most heartily extend to you, one and all.

I am asked to speak on "Framingham of Today." Let us first take a glance at the Framingham of seventy-five years ago, when the town began to be a business centre and seemed to her citizens of those days to be entering upon a remarkable period of growth and activity. The first historian of Framingham writing in 1827, says, "The additions of buildings and increase of business in the Centre of the town" — there was no South Framingham then — "must be highly gratifying to all well-wishers of our improvement."

He also wrote "Thirty years ago (1797), a barn-like meeting-house designated the Center in comparative solitude, having no other associate, for nearly half a mile in every direction, than an old hatter's shop of coeval date. Now that old, ugly building is replaced by a modern fabric. The number of dwelling houses in this half mile radius is now thirty-two, and the houses of entertainment two, and if we may believe travelers, quite accommodating and highly respectable." "With nine commodious buildings, mostly two story, which can accommodate about three times the number of mechanics."

The buildings thus described, with the outlying farms and homesteads of the town, a small woolen factory at Saxonville, and a few grist mills and saw mills made up the Framingham of seventy-five years ago. The same historian says: — "The number of inhabitants here for a long series of

years was somewhat more than a thousand, but within a short period has risen to about two thousand, five hundred."

Now compare this with the Framingham of today. At this period, Framingham has a population of nearly twelve thousand souls, and an assessed valuation of nearly ten million dollars. In point of health, statistics prove Framingham to be one of the healthiest towns in the state.

No town affords better educational advantages than Framingham. The State Normal school is located here and we maintain an admirable high school with a large corps of able and efficient teachers; also 50 graded and 5 ungraded schools, employing 60 teachers. We also maintain a free public library of over 22,000 volumes.

The town is noted for its roads and drives, with beautiful scenery and landscapes of hill and dale, forest and plain, through which course winding streams and rivers.

As a railway centre, Framingham has unsurpassed facilities. Steam and electric roads all converge here from the north and south, and east and west.

Of the two "public houses" of seventy-five years ago, one still exists and is still a prosperous hostelry, while we have now in addition four large hotels, with several smaller ones.

The manufacturing industries of Framingham are numerous, varied and substantial. Of these the Dennison Manufacturing Company may be called the "backbone," being known the world over and furnishing employment at its plant in this town alone to 1400 operatives. Our other principal industries are the Gregory-Shaw Co., employing at present about 600 hands and the Saxonville Mills at Saxonville, where toil nearly 500 persons. We have two factories for the production of straw goods and numerous smaller industries manufacturing goods of various kinds, which swell the general volume of business, and give employment to our citizens. We have five post-offices, one national and two savings banks. The news of the day is disseminated in the columns of one daily and two weekly newspapers.

Our streets are well lighted with electricity, and the Framingham Electric Co., and the Framingham Gas, Fuel and

Power Co., furnish excellent lighting service in our public buildings and homes.

One feature of our town deserving special mention is its extensive and thoroughly equipped fire-alarm system and fire department. I venture to assert that no town in the Commonwealth of Massachusetts can show a better disciplined, more efficient, or braver body of firemen than Framingham's finest. No words can express the thanks due the firemen from the town for the skill and daring shown by them on several occasions in the extinguishing of fires which threatened to prove disastrous to our community.

I ought not to omit to mention our water supply, which is pure and wholesome. It has, since its introduction in 1885, proven to be an important factor in the growth and development of the town.

But, perhaps, the one thing which has contributed most to our present prosperity is our sewage disposal system, constructed in 1888. In spite of the forebodings and predictions to the contrary, the system has proved a perfect success, and has been pronounced the model system of its kind in the world, by prominent engineers and by the State Board of Health. To this system alone is due the fact that South Framingham today can show so many large and successful business enterprises. This system, too, has been largely instrumental in improving the health conditions of the town, not only by removing all sewage contamination from our sources of water supply, but also by means of its underdrains reducing the general water level, and rendering localities dry and healthful, which were before wet and unwholesome. I believe that not even yet have our citizens arrived at that stage of appreciation of the benefits and importance of these underdrains.

The Town of Framingham denied the advantage of a common business centre, is today a healthy, happy and prosperous community, in which the different villages are as children of one family, differing in temperament and disposition, but bound each to the other by a strong fraternal tie.

Framingham Centre is like the eldest child, staid, dignified and secure in all substantial matters. Saxonville, the youngster, who started out in life healthy, met with ad-

versity that for a time stunted growth and threatened its life, yet today finds itself regaining its strength and with new vigor bids fair to become a strong athlete. South Framingham, a feeble child at birth, but basking in the sunshine of advantages denied the others, has outstripped them in growth, which as a result creates necessities, that in order to maintain self-respect, foster ambition and stimulate the power of-the-man-to-be, must not be denied.

This, Mr. Toastmaster, is the unity of Framingham today, and we are proud of this unity, and proud of the high moral tone and standing of our town; proud of our many churches, of our hospital and other charities; proud of our material and business advantages; proud of the peace and good order which prevail within our borders; proud of the reputation for high character and integrity of our business and professional men; proud of the devotion and patriotism of the sons of Framingham as manifested in the Revolution, in the Civil War and in the War with Spain; proud of the mothers, wives, sisters and daughters of our town; and proud that we have in our town such a goodly heritage to be transmitted to our children.

At no time in a man's life does he feel more satisfaction in reviewing the past than when after years of toil, he finds himself enjoying moderate prosperity and feels the strength and knowledge born of experience that seems to assure further success.

The Town of Framingham stands today on the selfsame plane. We remember with satisfaction the 200 years of steady growth, and realize today that the struggles of the early settlers, and the courage and unity of our citizens in all the past, together with the progressive spirit that dominates the town as a whole, places us where we must go forward and never go back. We may turn the leaves of past history for help and inspiration, but the word of the present must be "forward."

The sentiment of Edward Everett Hale should be our own: —

> To look up, and not down,
> To look forward, and not back,
> To look out, and not in — and
> To lend a hand.

THE TOASTMASTER.— The next toast is —"The Blessings our Fathers have bequeathed, and the Duties they have enjoined."

In the midst of the enjoyment of our many blessings and privileges as the citizens of the Town of Framingham, and Commonwealth of Massachusetts, and the United States of America, we should not forget that for those blessings and privileges we are indebted to our fathers, who have gone before us, and that they have been bequeathed with the sacred injunction that they be preserved and transmitted intact to those who shall come after us.

May the sacred trust never be betrayed, and in the future may our children's children look back to us with the same gratitude that we render to those who have gone before us.

Let us ever remember our obligations to our fathers for the blessings they have bequeathed, "lest we forget" the duties they have therewith enjoined. I ask a son of Framingham, a citizen of the Empire State, the Honorable John P. Brophy, to respond to this toast.

ADDRESS BY HON. JOHN P. BROPHY.

Mr. Toastmaster and Ladies and Gentlemen: Standing in this distinguished presence, and on this grand commemorative celebration, my first impulse is to express the gratitude that wells from my heart to you, Mr. Toastmaster, and to you, my old fellow-townsmen and friends, who, by your gracious invitation, have made it my happy privilege, as one of Framingham's truant sons, to behold once more the hallowed scenes of my boyhood days, to tread once more these familiar streets, to greet once more these green-clad hills, to listen with rapture once again to the sweet bells that, from yonder church towers, ring out their melody upon the throbbing air, to join with you one and all in giving joyful utterance to the sentiments of pride, of praise and of exultation with which every heart in Framingham is jubilant today.

To give fitting response to "The Blessings our Fathers have bequeathed and the Duties they have enjoined," even had I the ability, were an impossible task within the few moments the proprieties of this festivity prescribe. No

words of man could suitably portray the enterprise, the courage, the heroism, the sacrifice of the fair women and brave men, who, more than two centuries ago, sundered the sacred ties that had bound them to their ancestral homes, endured the agony of embittered exile, braved the dangers of ocean's depths, faced the rigors of inhospitable shores and the privations of the primeval forest, to the end that then and forevermore might be enjoyed that most inestimable of Heaven's gifts — freedom to worship God.

Through toil, through hardship, through sacrifice, your fathers established here a community in which were realized the glorious dreams of law, of order, of justice, of civil and religious liberty, that had inspired the noble signers of the immortal covenant of the Mayflower.

In leveling the forest and making the fields to smile, your fathers gave dignity to labor. In conferring the suffrage upon every man worthy of its exercise, they gave dignity to manhood. In making religion the corner-stone of the little red schoolhouse on the hill, they consecrated and sanctified education. In sending from every valley a spire heavenward from a house of prayer, they emphasized their first great public declaration: "We will in all things wait upon God."

Your fathers trusted in Providence, they confided in humanity, they believed in the home and in the virtues that make and adorn the fireside, they gave proclamation to truths eternal, they erected here the temple of hereditary liberty upon the ruins of hereditary rule.

We read in Proverbs that "The glory of children is their fathers," and if ever the words of the sacred text were duly exemplified, surely they were so exemplified in the lives and in the deeds of the founders of this grand old town. Blessings manifold have they bequeathed to their posterity; but whatever the measure of the material inheritance may be — even though it equal the fabled magnificence of Ormus and of Ind — yet not upon it rests their title-deed to glory, but rather does it rest upon the three great principles they established and sustained — the equality of right, the unity of interests, the brotherhood of duty.

Differ as we may, and differ in details as some of us do, yet, in the great fundamentals we are all one; and, true to the duty and to the inspiration of the hour, we are all here, from near and from far, heart vibrating to heart and hand clasping hand, all united in paying to the great men and noble women who founded this town the unbounded homage of our gratitude, of our admiration and of our love.

Today, citizens, perhaps more than ever before, have we imperative need to recall and to enforce the great fundamental truths so ardently cherished by those who have consecrated to conscience this great Commonwealth. "The American system," says Rousseau, "is a government for gods and not for men." In this there is a measure of truth and a note of warning. Hence the vital importance of holding fast to the principles your fathers so much prized: for the blending of individual consciences forms the public conscience, public conscience makes our laws, and the laws control. Take conscience from the ballot-box, let the people forget country, forget citizenship in blind adherence and blind obedience to party and to party rule, let votes have their price, and legislation its market value, then our government — the grandest and best under heaven when enlightened conscience directs — will become at once the unbridled instrument of selfish wrong, of lawless licentiousness, of oligarchical rule.

In striking antithesis to the manly humility, the austere simplicity, and the unpurchasable integrity of your fathers, the fabulous growth of fortunes, the prevalence of luxury, the ostentation of display, the power of privilege, the combination in a handful of men of the enormous material forces and resources of the country, constitute, in our day, a grave peril, a standing and ever-growing menace to the freedom, to the happiness, to the integrity of the people. Now, the one great central truth to which your fathers ever tenaciously clung, and upon which we must insist, is, that Manhood and not Mammon, constitutes the wealth and the strength of the Republic. Not Mammon but Manhood conceived and wrote the immortal covenant of the Mayflower; not Mammon but Manhood met kingly power at Lexington and Concord and Bunker Hill; not Mammon but Manhood gave heart of hope

to the freezing and starving patriots of Valley Forge, and smote tyranny's pretentious hosts upon the field of historic Yorktown; not Mammon but Manhood swept the seas in 1812; not Mammon but Manhood struck the chains from four million slaves in '63; and in '98, not Mammon but Manhood, through the fire and smoke and hail of hostile hosts, charged fearlessly up the heights of El Caney and San Juan and planted "Old Glory" in triumph on the Cuban hills.

Under the Asiatic despotisms and the turbulent democracies of the olden days, there were rights of the State, rights of the citizen, but never the rights of man. So, to the materialism of our day Manhood has no ethical significance. But your glorious ancestors taught the fatherhood of God, the brotherhood of man, the immeasurable value of the human soul; and to their high ideal must we ascend if we are to properly cherish and to properly guard the priceless heritage they have bequeathed. Against the standard of deadly materialism we must raise high the standard of the Decalogue and the Sermon on the Mount.

The great task before the world today, the great duty enjoined, is the re-organization of industrial economy upon an ethical basis, even as, two centuries ago, your fathers reorganized upon an ethical basis the rights, the duties, the prerogatives of the civil power. To the absurd claims of Mammon must we give the crushing blow given by your fathers to the equally absurd claims of kings and dynasties to rule by "right divine," if, in this fair land, freedom is to be preserved, if the dignity of manhood is to be maintained, if the sacred ties of family life are to be perpetuated, if justice is to prevail in public as in private life, if the flag of our country is to continue to wave over a people free, independent, prosperous, virtuous and happy; and not over a multitude of embruted, embittered, despairing and desperate industrial slaves.

And now, sons of Framingham, one last word, mayhap the last my lips shall ever publicly utter in this illustrious town: As we now close the door upon the centuries past, and turn to face the duties of the century to come, let this solemn occasion be, to one and all, an hour sacred to memory and to hope.

Oh, sons of Framingham, cherish, I adjure you, the sacred memories of the past, hold fast to the manifold blessings your fathers have bequeathed, be true to the duties they have enjoined, transmit to the generations to come the words of wisdom, the examples of virtue, the supremacy of conscience, that constitute your invaluable inheritance; and when it shall come your time to join the great spirits who have gone before, you may depart, rejoicing in the blessed assurance that, in the grand constellation of towns that bedeck the Massachusetts sky, dear old Framingham shall forever shine, radiant as the evening star, resplendent as the joyous sunrise of an Easter morning.

THE TOASTMASTER.— We had hoped that the Rev. Frederick L. Hosmer, the Poet of the Day, might be present here this evening, but he is unable to be present, and has written a letter of regret which I will ask the Vice-President of the Committee of Thirty-three, John M. Merriam, to read.

2427 CHANNING WAY,
BERKLEY, CAL., May 29, 1900.

MR. SIDNEY A. PHILLIPS, *Chairman of Committee on Invitations, Bi-Centennial Anniversary of the Incorporation of the Town of Framingham.*

MY DEAR SIR:

This morning's mail brings me the invitation of your Committee to be present, as guest of the Town, at the commemorative festival to be held on the thirteenth day of June. I much appreciate the honor thus shown me, and I heartily wish that it were in my power to accept the invitation; but this pleasure I must forego. I was born in the town, and there I passed a happy boyhood and youth. I knew well its roads and by-ways. I have followed its streams and roamed over its hills. I learned where and when the wild flowers blossomed. In the crisp October air I have nutted in its woods and, if confessions be in order, in its open pastures of more private preserve. I attended its schools, from the old-time "District" school to the High

School, and can count one term at the old Academy, before it was merged in the High School. From this last I entered Harvard College. I feel that I owe my native town much in many ways. Like other old "Academy" towns of Massachusetts it was a town of exceptional culture. I recall its sturdy and intelligent citizenship — in the professions, so called, in business, on the well-kept farms, and in various handicrafts. I recall those earlier town-meetings, types of genuine democracy, wherein mother-wit and practical judgment found expression alike under broadcloth and the long blue frock. I recall noble and gracious women, not a few, of my childhood and youth. I recall the varied educational features of the town, and the interest taken in them; its churches, its "lyceum," its winter-courses of public lectures, its "district" libraries, leading to its present excellent Public Library. All these things witnessed to the stock whence the citizenship was descended, and maintained the worthy traditions of earlier days.

These traditions and this inheritance are surely worthy of grateful commemoration. I rejoice with you all in this commemorative festival. At that time I shall be one of a camping party in the Yosemite valley; but amid the grandeur of those cleft domes and peaks my thought will turn with yours in commemoration of the moral grandeur that went to the making of our historic New England communities; for may we not all say with Emerson, "Well I know, no mountain can measure with a perfect man."

With sincere thanks for the very kind remembrance shown me by your Committee, and with regret that I cannot be present with you to share in this Bi-Centennial of my native Town, I am

Yours very truly,

FREDERICK L. HOSMER.

THE TOASTMASTER.— The next toast is "The Judiciary of Massachusetts." This celebration would be entirely incomplete without some tribute to the legal profession, to which Framingham has contributed able men and honorable names. It is sufficient to mention only the names of Charles

R. Train, lawyer and legislator, George H. Gordon, lawyer and soldier, Franklin Fisk Hurd, whose legal works are regarded as classics on both sides of the Atlantic, and the Orator of the Day, for twenty-nine years Clerk of Courts for this County.

Framingham has never given a Judge to our Supreme or to our Superior Court, but the County of Middlesex has given many able men to both those Courts. One of the Judges of the Supreme Judical Court honors us by his presence here tonight, and I ask the Honorable Mr. Justice Hammond to respond to the toast — "The Judiciary of Massachusetts."

ADDRESS OF HON. JOHN W. HAMMOND.

Mr. Toastmaster, Ladies and Gentlemen: — When I was asked to appear here and make some remarks — for I do not pretend that what I say I have not thought about — I was reminded of the story of a Methodist minister up in New Hampshire. Now I never knew why it is that all these singular stories about ministers are confined to that denomination, but they seem to be almost entirely. He was endeavoring to show his congregation that it was important for them to prepare for that great judgment scene, which he had so often described to them, and in trying to impress it upon their minds that it was important to seek in this world by their good acts and deeds to propitiate the judge who was to pass the sentence; and coming a little closer to his argument, and making a little closer application, he said, "My friends, do as you would if you were to have a case tried in this world. What would you do if you had such a case? You would make *friends* with the Judge." And that was what I supposed it was likely this town might do. I knew of no present event in its history which would be likely to suggest that idea, but I run over the history of the town the other day, and I found one or two entries in it which satisfied me that this Committee has been examining history also.

In 1733 — I hate to speak of these things — but with that degree of impartiality which is expected of those who stand

in places similar to that in which I stand, having heard so much in praise of the ancestry of this town, I think it is well to mention one or two entries I found in history which satisfied me that you have a long-headed Committee of preparation.

In 1733 this town was indicted for not having a decent house of public worship. The trouble was not because they were so irreligious, but because they were so anxious about it that they could not agree where to put it.

In 1748 or 1750 this town was indicted for not having a suitable grammer school, and paid a fine of eleven pounds seven shillings; and thereafter the records are full of votes to build schoolhouses. A year or two after this indictment for not having a house of public worship I read in the town records that seven persons were appointed a committee to prepare suitable things for the raising of a meeting-house, and among those suitable things were three barrels of rum, three barrels of cider, five barrels of beer, and such meat and other articles as were needed; and then follows a sentence which shows the shrewdness of our ancestors, as well, perhaps, as some of the customs of the times — when they say that the committee are to see to it that nobody partakes of these things at the raising except those who help do the raising.

When I look at the ancestry of New England I prefer to look at them as they are, with all their peculiarities, with all their faults, if you please, for they had them; and I always delight in picturing before me that life which was lived in New England by the yeomanry of that New England two hundred years ago. And the life was the same, whether you were the celebrated town of Ipswich in the County of Essex, Rochester in the County of Plymouth, or Framingham in the County of Middlesex.

What manner of men were they that got up in the morning here and went to bed at night? They would all have been asleep at this time two hundred years ago. Have you ever tried to picture it? What time did they get up in the morning; what did they have for breakfast; and how in the world did the good house-wife cook it; what did they have

on the table for dishes; how did they light the fire; how did they keep it in cold weather; and what did they do when it went out? What time in the day did the man and his family go to work; what time did they sit down to breakfast; and you may be sure there was a large table there, and well surrounded with children. If he ploughed where did he get his plough? If he hoed, where did he get his hoe? If he raked where did he get his rake? How did he tell what time it was; and when he got through with his work what in the world did he find to amuse himself with?

I never feel satisfied to know any man or woman until I find out how they pass the time when not at work — I want to find what their recreations are. What were the recreations of our ancestors? I never tire of asking these questions, and I wonder why it is that somebody, in all the town histories of the Commonwealth, has not reproduced in its minutest detail the actual life — not the figurative life we get so much excited over — but the actual life which was led by the men and women of those times in its minutest detail. He who could write that up and put it before us in all its vividness would write a book which would be read by all. As Rufus Choate said more than sixty years ago — "What we want is a corps of novelists who in their stories drawn from the pictures of that time will show us, and bring to us, all the life which those men and women led."

They were wonderful men and women — wonderful when you come to take their faults into consideration. They were earnest men; the peculiarity of the period was earnestness. There was not much time for anything else. The woman was occupied in the duties of the household; frequently she had a large number of children, and undoubtedly had to make whatever bread they had to eat with a child under the left arm, supported by the hip. The men — many of them — had no time as we have for recreation: it was an earnest life, hard to live.

They also had the sense to see that it was important to know how to read, write, and cipher. I doubt if they ever reflected much upon the consequences of their act; they were content to lead their simple lives in their simple way,

and let the consequences take care of themselves. They builded better than they knew.

And they were a God-fearing race. I do not know but that we are just as good as they were in that respect, but I sometimes have my doubts; and I am inclined to think that if one of them was to live in these present times he would consider the race degenerated.

They were a law-abiding race, as every race is which is intelligent and which is religious. If one of our ancestors had seen in the street a police officer — no, they didn't have them; it was the constable or something like that — if he had seen one of them in conflict with a man, instinctively, without asking a question, he would have gone to the assistance of the officer; and that, ladies and gentlemen, that little incident would indicate the law-abiding nature of the community.

I often think I should like to see the old church, the old church in this town, or any other town, that was indicative of the period, with the men and women ranged on one side and the other; with the slaves — or a place for them if there were slaves; for in this town, as in many of the Commonwealth, the place for the slaves was in the gallery.

And the old tithing-man looking at every boy and girl, to see that not a smile came on their faces whatever happened. And your records will show a vote by this town that if an unruly boy or girl in church did not respond quickly to one stamp by the tithing-man (the clap of the foot upon the floor) then his name was to be called.

Why, those old and curious incidents, gentlemen — I always take up too much time when I get to talking on them. (A voice — "Go on, go on") No — I won't go on. I only want to say that if two hundred years from now our descendents can say so much in praise of us, and so little in adverse criticism, as we can say of our ancestors of two hundred years ago — safe will be our memory.

THE TOASTMASTER. — The next toast is — "Colonial Days and Times." It is very difficult for us to realize the condition of our Town in the days of its early history;

its trackless forests, impassable swamps, and unbridged streams; its few dwellings widely scattered and rude in construction; the primitive, monotonous mode of life, the constant dread of wild beasts and Indians, the incessant vigilance which was the price of life.

As time went on the wild beasts and Indians disappeared, but it was long before life became what we should term worth living.

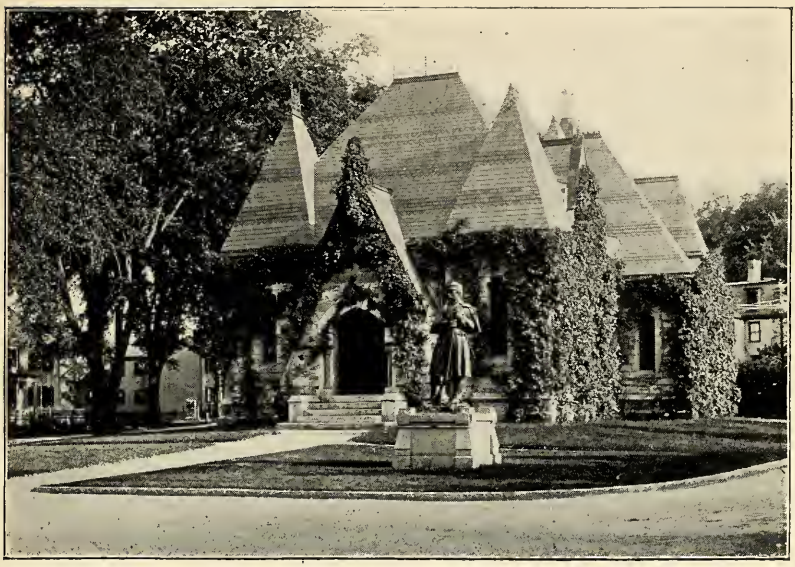
There is present with us tonight an honored official of Massachusetts who has spent much time in the study of the records of the past, and I ask the Honorable William M. Olin, Secretary of the Commonwealth of Massachusetts, to respond to the toast — "Colonial Days and Times."

ADDRESS OF WILLIAM M. OLIN.

Mr. Toastmaster, Ladies and Gentlemen: — You have witnessed one of the most remarkable pageants of the year. You have come here and listened to the oratory of my friend, the Speaker of the House of Representatives, and others, and of course you are tired.

Now, I do not want to inflict myself upon you at any length; I am not going to tell you about Colonial times and days to any extent. His honor, Mr. Justice Hammond, has covered that, but he did not say a word about the judiciary. He pitched into Framingham a little, and told you how your town was twice fined, but he did n't tell you how one of the the magistrates in those days was fined for non-attendance at court; and how another, Sir Richard Saltonstall, was censured for whipping a man without due authority from the Court. Now, that is the sort of thing which the judicial mind can overlook while it sees all the faults in the Town of Framingham.

As I have said, I do not propose to occupy a great deal of time with my subject. It is altogether too large. I am somewhat in the position of the very small tenor in an opera company, whose part required him to carry off bodily from the stage the prima-donna, a lady who weighed 250 pounds. After exerting all his strength in vain he heard a voice in the gallery say, "Take what you can, old man, and come



Memorial Library

Framingham Common and Town Hall

back for the rest." I propose to touch a little on my subject and come back a hundred years from tonight — as Secretary of the Commonwealth — and I expect to find here on that occasion our venerable friend Mr. Bird still presiding over your town meeting; I expect to see my honored friend still presiding over the House, though they will be tired of him before that time. I shall expect to see my friend Elder, fresh from inspecting the Yale football team, and I am sure he will have one eye way back in Boston, fixed on the Westminster Chambers, and that you will hear him softly singing: — "All I want is a little bit off the top."

I am not going to eulogize the people who lived in the old days. I cannot do it conscientiously, and I am going to show you why. I have a very formidable mass of manuscript here, but there goes two pages (throwing paper on the table), and there goes two more; and that brings me down to a little extract from the archives showing how dearly our ancestors loved the Indian, and how gently they treated him.

This is a proclamation by his Excellency William Shirley, Captain-General and Governor-in-Chief, etc. It is entitled — A Proclamation for the Encouragement of Volunteers, to prosecute the War against the St. John and Cape Sable Indians. That sounds well — "for the encouragement of volunteers," and the way they encouraged volunteers in those days was to offer out of the public treasury to "any company, party or person singly of His Majesty's subjects, belonging to or residing in this province, who shall volunteer, and at their own proper cost and charge go out and kill a male Indian of the age of twelve years or upwards," of certain tribes, after the 28th of October and before the last day of June, (you will notice there was a close season on Indians) in any place eastward of a line to be fixed by the Governor and His Majesty's Council, and produce his scalp in evidence of his death, the sum of one hundred pounds — in bills-of-credit of this province; and the sum of a hundred and five pounds in said bills for any male of like age who shall be taken captive, and delivered to the Captain-General; and the sum of fifty pounds for what? — for women, and a

like sum for children under the age of twelve years, killed in fight; and fifty-two pounds for such of them as shall be taken prisoner.

Well, Ladies and Gentlemen, what would be thought of the United States Government today making such a proclamation as that, and offering a bounty for scalps of women and children?

Here is something which I think will appeal to the ladies: here is a petition: — these are all copied direct from the original documents in the State House — here is something dated the 28th of May, 1653; it is a petition addressed to the Honorable Deputy-Governor and the magistrates. It comes from William Thompson, and he says that — "Whereas your petitioner being a stranger to the laws of this government did make a motion of marriage to Sarah Coyen, and was ignorant that he might not lawfully have done so without first acquainting her friends therewith, not knowing any friend she then had, but as soon as he understood thereof he repaired unto them to acquaint them thereon and gain their consent and approbatum therein; notwithstanding your prisoner is presented for so speaking to her, and is to pay a fine of five pounds, the which your petitioner beseeches may be remitted, it being done through ignorance, and far from thought of offence therein to any — and he shall humbly pray for your happiness long to continue."

What did the magistrates do? They abated fifty shillings of his fine, with the gallant Deputy's consent; and so it cost this honest fellow only $17.00 to make an honorable proposal of marriage to a girl.

Here is something the ladies may be interested in: they undertook to regulate the dress of men and of women. In the records of the General Court held at Newtown, September 3, 1664, it is set down that the Court, taking into consideration the great, superfluous and unnecessary expense occasioned by some new and immodest fashion, as also the ordinary wearing of silver, gold, silk, laces, hat-bands, etc., hath therefore ordered that no person shall make or buy any garment, either woolen, silk, linen, with any lace on or silver, gold, silk, or either, under penalty of forfeiture of such

clothes. Also that no person, either man or woman, shall make or buy any slashed clothes, other than one slash in each sleeve and another in the back.

Now I am not going to weary you further. There is the record. I do not mean to say it is a complete picture of that day. I revere the character of those men; we all honor that sturdy virtue and those magnificent lives that set an example for us today. I read these records to show you there are some advantages of living now. I shall not occupy your time in any attempt to make comparisons. I would only, if I made such an attempt, try to say something to the effect that while we study those old times with veneration, we should not feel that all the virtue existed then and not now; we should think that while we may emulate their virtues— we should avoid the absurdities into which they fell; that we should look forward rather than back; — that we should remember — and it seems to me that this is the whole lesson, that the life of today is of chief importance and that

"They indeed are blest
Who strive to make for others the present days the best."

Mr. Chairman: — It is my pleasant duty to present to the Town of Framingham this copy, engrossed upon parchment, of the original order of the General Court, establishing the Township of Framingham from the Plantation of the same name. I tender it to you, sir, in the name of the Commonwealth of Massachusetts.

The copy of the Act of Incorporation of Framingham as a Town, here referred to by Secretary Olin, has been framed and hung in one of our Town Offices. It is reproduced upon the following page, as nearly as can be done in type.

RESPONSE OF CHAIRMAN GOODELL.

Mr. Secretary: — In behalf of the Town of Framingham I beg to accept this record copy of the incorporated beginning of the Town; I extend the thanks of the Town, assuring you it will always be kept in the archives to commemorate this action, and your kindness and generosity.

At a Great and General Court or Assembly for his Ma^tys Province of the Massachusetts Bay in New England begun and held at Boston upon Wednesday the Twenty ninth of May 1700 In the twelfth year of his Ma^tys Reign being convened by his Ma^tys Writts.

IN COUNCIL

JUNE 21st 1700

Upon a full hearing of the matters in difference between the Town of Sherborn and the inhabitants of the Plantation of Framingham containing all that Tract of Land formerly granted to Thomas Danforth Esq^r next adjoyning to Sherborn upon the North & Northerly.—

ORDERED,

That the said Plantation called Framingham be from henceforth a Township, retaining the name of Framingham and have and Enjoy all priviledges of a Town according to Law. Saveing unto Sherborn all their rights of Land granted by the General Court to the first Inhabitants and those since purchased by Exchange with the Indians of Natick or otherwise, And all the Farmes lying within the said Township according to former Grants of the General Court.

IS^A ADDINGTON Secr'y.

Sent down for concurrence.

June 22th 1700 In the House of Representatives. Read.

June 24th Read, and Voted a Concurrence.

JOHN LEVERETT Speaker.

[Consented to by the Governor June 25, 1700.]

COMMONWEALTH OF MASSACHUSETTS

Office of the Secretary.

Boston, June 8, 1900.

A true copy.

Witness the Seal of the Commonwealth

WM. M. OLIN

Secretary of the Commonwealth.

Seal

THE TOASTMASTER. — With the founders of New England the interest of education came next after the interests of religion and civil government and the public school soon became a factor in every community. This was the case in Framingham. We read in the Town records under date of Sept. 3, 1706, as follows:

"Voted that Deacon Joshua Hemenway should be our school master for the year ensuing and that Benjamin Bridges and Peter Clayes, Jr. should agree with him what he should have for his pains." Nothing is recorded as to what the Deacon's pupils should have for their "pains."

This is the first record relative to public school instruction in this Town, but the good cause went on here, as throughout New England, and today we point with pride to the amount of money we annually expend for educational purposes.

The free public school is a New England institution and should receive recognition here tonight, and I ask the Rev. Henry G. Spaulding to respond to the toast, "The New England School."

REV. HENRY G. SPAULDING.

Mr. Toastmaster: — I am very sure if you had lived in those days we are thankful we did not live in, (after hearing the last speaker) you certainly would have been punished for one thing you have done tonight; being so late in coming to school this evening.

In rising to speak for the "Framingham Schools" I am reminded of the small scholar who on being asked to define sins of omission said, "They're the sins you ought to have committed and haven't." Among the sins I ought to have committed and haven't is going to school in this grand old town. To make up for this deficiency I once gave to the good people of the First Parish, when I was their pastor, such corrective influences as I could bring from having received my early education in the schools and academies of Vermont.

In these delightful anniversaries we are facing backward in order to look forward. We are asking the 18th and the 19th centuries to give their message to the 20th century. Here

in Framingham the schoolboy with his satchel and his shining morning face has crept unwillingly or hastened gladly to the schoolhouse for nearly 200 years. I say for nearly this period; for the first schoolhouse was not built until 16 years after the Town was incorporated; although before this, in 1706, Deacon Joshua Hemenway began to receive the scholars into his own house and was paid a small sum for his pains. By 1750 the district school system was fully established. This was looked upon at the time as a great improvement upon the previous system of the *moving* school; that is, of school sessions held during different parts of the year in different sections of the Town; the solitary school-building being only one of those numerous places where the school was kept.

At the beginning of the present century an important step forward was taken for the better schooling of the young, the establishing of the Framingham Academy. Finally, about the year 1850 the mixed system of the Academy and the District Schools gave place to the present system of graded schools, the Academy becoming in the new order the High School of the Town. This is the merest outline sketch of an institution which has done more than any other except its parent, the Church, to mould the character of the people of Framingham. How shall I give color to this outline and make of it a glowing picture? Let me, for a moment, decline into rhyme, and set before you the New England Schoolhouse as I knew it half a century ago. Why it was usually set upon a slight elevation above the road and why the ridiculously small building, hardly ever more than 25 feet square, with its four little windows and its two fire-places or air-tight stoves, was generally painted red, are among the mysteries of the Past, which are past our finding out.

My verses bear the title

THE LITTLE RED SCHOOLHOUSE.

How plainly I see, through the vista extended
From manhood's clear heights to the mystical rill
Whence the river of childhood its channel descended,
The little red schoolhouse that stood on the hill!

Within, the rude desks and the benches still ruder,
The platform on which stood the throne of our queen:
No view were complete that did not include her,
That gentlest of tyrants the world has e'er seen.

How she loved us, and how, when she pleased, she would scold us;
With our blunders and follies she patiently bore;
In our griefs, to her heart she would fondly enfold us,
And, again, use the rod till we (silently) swore!

She taught us arithmetic, reading and writing,
And hardest of all, tried to teach us to spell;
Promotions and merits she made all inviting,
And spurred our ambitions in deeds to excel.

But the little red schoolhouse we went to in childhood
Had attractions surpassing all those the books gave;
We remember our playmates, the walks through the wildwood
With the girl that we loved, who made us her slave!

What fun we all had, on the cold winter mornings,
When booted and muffled, we started for school;
And hitched our small sleds, unmindful of warnings,
To the swift gliding sleighs — disobeying the rule!

And how joyous we were, when the springtide returning
Brought the songs of the birds, with the blossoms of May,
And the out-of-door sports, which, all weariness spurning,
We played after school, till the night caught the day.

Oh visions of joy unshadowed by sorrows —
Of Love, that knew nothing save Love's fair young dream —
Of Hope, that saw only the gladsome tomorrows —
Aud Faith, that believed things are what they seem; —

Ye gladdened our hearts, the old trust renewing,
As again with the raptures of boyhood they thrill;
E'en as when, in life's morning, our tasks still pursuing,
We were happy and free, at the school on the hill!

The American public school is one of the safeguards of the republic. We justify our system of taxing everybody to pay for the elementary education of everybody's children on the ground that this is required for the security of the state and the nation. But what the public school has accomplished in the past two centuries shows, I think, that it makes for progress as well as for safety. Indeed, if we follow its development in this single New England town we can see how it has kept pace with the general advance of the people in knowledge and in culture, an advance which the school itself has done much to promote. Your school-teacher today may be no sturdier in physique, no stronger in character and no more painstaking in service than was the good Deacon Hemenway of two hundred years ago. But he or she (and usually she) knows a vast deal more about the universe and about the human mind and the human body and is far more sensitive to the beauty and the power which God's great world reveals. Indeed, of such a teacher we may say, in Goldsmith's familiar lines: —

> "And still the wonder grows,
> That one small head can carry all she knows."

In looking at the records of the Framingham schools I am gratified to find that the common school has kept well in touch with the higher seats of learning,— the Academy, the Normal School and the University. In the early days many of the teachers of the district schools were graduates of Harvard College. Later on several of the most prominent men and women in the town were educated at the Academy; while the Academy, and afterward the Normal School, furnished the Town with a goodly succession of well-trained teachers. Let us remember that it is always from these seats of the higher learning that the common school receives not only its best teachers, but also educational impulse and guidance.

Security and progress I have said are the ends which the American school promotes — the security of the nation against ignorance and vice and the progress of the nation toward a higher average of trained intelligence. If the

spectacle were not so familiar as to pass unnoticed, the swift transformation of the raw material of the foreign elements of our population into respectable American citizens would almost seem to be a modern miracle. The process is like the culture of the orange crop in southern California. By a wise system of irrigation the water is brought from the mountain springs to the roots of thousands of trees and then all the water comes out *orange juice*. So, we irrigate the children of our immigrants with the knowledge that flows from our common schools and the product is good citizenship. As a result the Republic is safeguarded and "government of the people by the people and for the people" is preserved.

But, Mr. Chairman, we cannot stop here. A nation is never safe that is standing still. The twentieth century will not be as good as the eighteenth and the nineteenth centuries have been unless it is a good deal better than either of them. Not security alone but progress also must be an end and aim; and we are to seek this progress by every means whereby we can level mankind upward. There must be a fuller and richer development of every man in his intellectual and his moral character.

Now the distinctive note of modern civilization is the greater intensity and complexity of human life. A man is related to more facts today than he ever was before; and men are finding themselves bound up with their fellowmen in more ways than they ever imagined before. To meet the duties of the coming age our children must be given an *all-round* education. We must send *the whole boy*, *the whole girl* to school. In days when life was simple and the range of human activities comparatively narrow our fathers did well to ground their children thoroughly in a few branches of study. Today the field of action is an ever widening field and new horizons of learning stretch invitingly before us. The common school must open paths to these "fresh woods and pastures new!" The hand must be trained no less than the head. The child must learn something of the wonderful laws of the universe, so simple yet so grand, which Science discloses and illustrates. Art, too, must have a place in the broadening curriculum and the youthful mind be taught

that, in this world as God has made it, the Beautiful is as much a part of the divine whole as is the True or the Good. And finally, we must discover the way whereby to cultivate in these young, impressible hearts the love of goodness, the enthusiasm of humanity, the passion for righteous living. Through the example and wise persuasion of their teachers and by a constant use for this purpose of the world's best literature the minds of our youth must be touched by the inspirations of a sound morality and a pure religion. To save our American schools from the corrupting influences of degrading politics and from the insidious spirit of worldly greed we must pay the price of "Eternal vigilance." Let us then be watchful, let us be public-spirited, let us be high minded and devoted citizens that the new Century may be more glorious than the past, even as morning drinks the morning stars, or as the gray dawn of a June day is swallowed up in the refulgent summer noon.

THE TOASTMASTER. — The subject of our next toast is one which I approach with the utmost deference and it is a subject which every man claiming the title of gentleman should ever approach with the utmost deference and respect.

The subject of this toast is "The Ladies," and by the ladies we mean tonight the wives, the mothers, the daughters and sisters of Framingham. We are more than proud of them.

It has been well said, that "if you would look for sympathy turn to your sister; if for unselfish devotion, turn to your daughter; if for fidelity and assistance in affliction and trouble, turn to your wife; — and if you want to read the whole divine plan of salvation, look into your mother's eyes."

There is one gentleman here pre-eminently qualified to respond to this toast, and I ask Samuel J. Elder, Esq., of Winchester, to respond for "The Ladies."

SPEECH OF SAMUEL J. ELDER, ESQ.

Mr. President, Ladies and Gentlemen: — I am not going to take very much of your time. As I see the dwindling audience, and realize the kindliness of those who have remained and are remaining, — I call to mind that old

Methodist who was preaching to a protracted meeting up in Vermont, and was called upon very late in the service for a few appropriate and closing remarks; and, as he arose, the great audience arose too, and started for the exits of the tent. He called out, "Brethen, I have been a travelling preacher all my days, but this is the first time I was ever called upon to preach to a travelling congregation."

In response to the toast of "The Ladies," I am not going to say very much. In the first place the ladies don't require it. As a rule, they are far more able to say what is necessary for themselves. In the second place, my friend Mr. Olin has come here from the State House, bringing all the archives with him, and everything there was about women's dress, and the regulations of the early Colonies with regard to the ladies, and has addressed his whole speech to them, so that I am am completely anticipated.

I only want to say that I have been delighted to be here, and as I heard Mr. Olin's speech and some of the other speakers here tonight, I realize the *abandon* (Have I the French of it right?) which called to mind a Summer I passed outside of San Francisco. The President of the Union League Club of San Francisco telegraphed down to one of those small cities on the seashore, saying that seventy members of the Union League Club were coming down to spend Sunday there; and the town of Framingham calls it to my mind as I have seen it during the day. The Mayor telegraphed back "Bring your paint, brushes, and buckets, and I'll provide the town."

There has been one delightful thing I have observed. I never was at all clear about the geography of this place, and I have not been at all clear since I have been here. Friend Adams met me in South Framingham, takes me in a carriage over to Framingham, and there I hear Brother Hurd talking a great deal about the different parts of Framingham, but there seems to be perfect unity here today; there may not have been all these two hundred years, but now you are absolutely united. You know I thought there would be some sign of a row, and I took from my top shelf a story — a pretty old story — that I thought would be appropriate to

the situation; but, though I find there has been no kicking, I am going to tell the story just the same.

A musician was employed to present some music at a lady's house, and as it grew very late, he finally desisted from his attack on the piano. And the lady said, "My dear Professor, why do you stop?" "Well," he said, "I thought I might disturb the neighbors." "Oh" she replied "They poisoned our dog last week, and we do not care what happens to them."

As we stop to think of it, Mr. President, — and I do not mean that you or I can remember back through these two hundred years, but what we know of history is what we have read, or have heard today, the thing that strikes one's mind is that you constantly hear stories of the past told in the names of the men. We start with Gov. Winthrop, and we hear the story of the early settlers, the men who first came to the different towns, the men who taught the schools, the men who held the offices, the men who went out to fight the Indians, who went to the State House, the men who dictated the policy, and very little of our story, very little of our history tells the story of what the women did during those times. And yet I believe that when you stop to think of it carefully, you will believe not only that the women bore the harder share in those early Colonial days, but they did more for the great development of this country and its principles than did the men.

Someone has said, speaking of the Pilgrim Fathers, that somebody ought to speak of the Pilgrim Mothers, and to say in the first place that they had to live with the Pilgrim Fathers; and when I heard those things read by Mr. Olin, I thought of this.

But when it comes to courage, where has there been in the whole history of the world, courage brighter, finer, clearer, truer than that which the early settlers' wives and daughters showed all through those terrible times. The man takes his gun and goes out to fight; he has the excitement of the going, he has the pursuit, he has all the scheming there is to it. He joins his troops and goes forward with them, and the woman sits at home in those

lonely log houses, or brought together in a desolate company into the log block forts, all those desolate days, waiting hour after hour, day after day, week after week, doing nothing but listening for the news of the life or death or captivity of husband or lover. Is not that the greater of the two hardships?

Col. Higginson, you will remember, speaking of the courage of woman, tells of the sea captain, after a disaster, who had told him the story of a mother with three children. Everything was in confusion on deck; everybody was running about wildly, and the Captain said to her "Sit in the cabin with your children, and I will tell you when it is time to come to the boat." He didn't believe she could do it; but when the time came, and they were ready, rushing back to the cabin, there he found the mother with the three children about her, telling them stories in low, soothing tones, every child dressed in its warmest, little provisions made for the days they might be in the boat; revealing, I think you will agree with me, all that Kipling said of the "Soldier and Sailor too" where he tells us

> "They stood, an' was still at the *Birkenhead* drill.
>
> . . . . .
>
> But they done it, the Jollies, 'er Majesty's Jollies,
> Soldier and Sailor too."

The Poet of the Empire could find nothing to write about women, and yet that has been the standard of courage which women have held during two hundred years of your life. And haven't they done work besides? What has there been done by the men in your community or any community that has not had back of it the inspiration of women? The early praise of the mother, the early words of encouragement as the child toddled to school and came back proud of the credit that it got; for the praise and helpfulness the boy got from the sister, when the girl said the boy should go to college while the woman worked. That was the sacrifice that carried him through and finally was the stimulus of his work in those rough times, as it would be of the more complex days of the present time.

You remember what Dr. Holmes said — "That love is not easily soluble in the words of a man, and for that reason, a man uses more words of love." But a single word of a woman will dissolve more than a man's heart can stand in a lifetime.

That, my friends, is true of women everywhere, and of women in all times, and under all conditions. The worship we pay to the times that are past is never half paid until we have paid the obligations we owe to the wives and sisters and daughters of the settlers and the residents of this and every town of this country.

THE TOASTMASTER. — The last toast of the evening is "The Spirit of Religious Liberty." It has been truly said of the founders of New England that "they left unstained what here they found, — Freedom to worship God." That religious liberty which they sought for themselves has been freely accorded to all others so fully and so absolutely that different forms and phases of religious belief and practice prevail to an extent almost confusing; yet, this is but the result of that consummate loyalty to conscience and honest conviction which characterized our ancestors. Walk through our streets on a Sunday, and listen to the bells of the many churches, each calling to our respective places of worship, and you are perhaps led to think of them as indications of vain differences and dissensions, and to feel that in religions as elsewhere there are ever wars and rumors of wars. But on reflection, you will, perhaps, feel that these very conditions and distinctions are part and parcel of a divine plan, and that the poet of New England is right when he says:—

"While yet I muse, the bells clash out
Upon the Sabbath air,
Each seems a hostile faith to shout,
A selfish form of prayer.
It may be so, and yet who knows
But in that heaven so near,
These discords find harmonious close,
In God's attuning ear."

The Chairman of the Selectmen has spoken of the barn-like structure which constituted the meeting house of the first settlers of this town. Cold and barren and bleak, forbidding and uncomfortable it must have been; for the first minister of this town in his diary, still extant, says that "by reason of the cold on Communion Sundays the bread froze and rattled in the plate." Yet it is the logical result of the development of the doctrines there preached, although they seem hard and narrow to us, that tonight as we listen here to the revered and beloved Pastor of Grace Church asking the Divine blessing upon this assembly, we hear also from the neighboring spire of St. Stephen's mingling with the accents of his voice, the tones of the evening Angelus of that mighty and sublime church whose daily devotions, "following the Sun and keeping company with the hours, circle the earth with one continuous and unbroken strain of prayer and praise" — the prayers of the Saints and Martyrs, and the songs and praises of the Apostles and Prophets and all the glorious company of Heaven.

It was hoped by your committee that the Rev. John S. Cullen formerly Rector of St. Stephen's Church in this place, might be here to respond to this toast, but, unfortunately, he is not able to be present this evening.

Now you all know him; you know his eighteen years of work in this place; you know his interest in all that was for the benefit and good of this town; you know his service to the Hospital, on the board of trustees of the Town Library, and as Chairman of the School Committee. You are all familiar with his face, and his figure on the streets; you know his learning, his ability, and his perfect charity for all men. Those of us who were admitted to his personal friendship know that that friendship was a blessing and that his presence was ever and always a benediction; and it is greatly to be regretted that he is not here to speak tonight.

I do not propose to let this toast go without a response, and as his successor, the present Rector of St. Stephen's is here, I ask the Rev. John F. Heffernan to respond for "Religious Liberty transmitted to us by our ancestors — may it ever be transmitted unimpaired to our posterity."

ADDRESS OF REV. J. F. HEFFERNAN.

Mr. Toastmaster, Ladies and Gentlemen: — I feel very much as if I were in the boy's place of whom the Hon. Secretary spoke — that I would take the licking; because at this late hour it must be tedious to listen to such a trite subject as Religious Liberty.

I wish the gentleman were here to whom this toast was assigned; his voice would be certainly familiar to many of those who can trace back their ancestry to the founders of this community; at least, he would be very familiar to those identified with the growth and progress of South Framingham. At the same time, I am quite sure that this spectacle that has been referred to by the Toastmaster of the evening is one of peculiar significance. I do not think there can be a town in all New England where the spirit of Religious Liberty so exemplifies itself as here in our town. I think the sentiment of this toast is much in evidence here, and has been for a long time. So much the better, then, for the community itself, and so much the better for the progress of Religious Liberty everywhere.

Notwithstanding what we say of the sentiments we hear expressed, we know that sometimes there exists that spirit of opposition and criticism of people's opinions, and that there are those sometimes among us who would not tolerate any change of opinion other than that which they lay down for themselves. Their code and their gospel is not always that of the Master but of themselves. That opposition of opinion is sometimes of a serious character, and reflects seriously upon those among whom we live.

That spirit sometimes gets abroad which would not allow us to believe differently from other people, but we believe now and we realize it, that the old sentiment of absolutism is dying out, if not already dead; that there are times when we can lay aside our peculiar opinions and individual ideas and mingle together at the social board in independence and in good cheer; that there is a social life, that there is a citizen's life as well as a religious life; that while religion is the foundation and basis of all morality, virtue and goodness,

at the same time there is another life which we can enjoy together.

This, then, is the manifest spirit of this occasion, as it strikes me, and as the sentiment has been expressed so frequently, and has been so much amplified in our services during this jubilee week.

It certainly is a pleasure to me to feel that I, although in a humble position, have been chosen as a substitute for Father Cullen whose face was so familiar to the citizens of Framingham for many years. He was not identified with the foundation of the town, but with the building up of the parish of which I am the Rector today. He was my predecessor in this beautiful work, and as you know, he builded well; he laid well the foundation of that church which is now so progressive, strong and flourishing. That work which he did has made itself felt undoubtedly in the homes of many people of Framingham besides those of the faith I represent, and in all our walks of life, in all our business pursuits, in all our social relations, I find but one common accord, one welcoming word, one inspiring, encouraging thought from all classes of people in this town.

And that is one reason, I say, that perhaps the expression of opinion, and the manifestation of good will that is so general here in our community today is peculiar, and it is so on account of the varying conditions exhibited here in all the duties of life. Take it in this community, the people I represent and the race from which I have the pride and honor to descend, that people, denied freedom of worship in their own land, their conscience restricted in every way, fleeing by thousands to these hospitable shores, have come here to mingle with the religious and civil life and have done much to build up our institutions; and in all our strifes and struggles their life blood has been freely given. For what? — for the freedom of this Grand Republic.

And today we know no nationalism. We have but one flag. We have but one aspiration, and that is the aspiration of freemen. We are united for the purpose of preserving and of saving this Country.

We have today a united country, and liberty everywhere extended, and all we ask is the birthright of freemen — liberty of conscience.

THE TOASTMASTER.— I would ask the audience to kindly rise while the Rev. Franklin Hutchinson pronounces a word of prayer and asks for benediction.

PRAYER AND BENEDICTION.

Our heavenly Father we thank thee and bless thy holy name for all the joy and blessing and inspiration that has come to us during these days of celebration.

The backward look through our history reveals in clearest light thy gracious care, thy loving protection, and thy guidance all the way. O, thou God of our fathers, be thou with us, we beseech thee, in the future; with our children, and our children's children unto the latest generation; and may the grace of our Lord Jesus Christ and the love of God our Father, and the communion of the Holy Spirit be with us all and unite our hearts in a common service for man, and for thy glory, now and evermore, Amen.

During the evening the following telegram was received by Chairman S. A. Phillips of the Committee on Invitations, but through an unfortunate and much to be regretted misunderstanding, the Toastmaster did not receive knowledge of the fact so as to have it read at the time when it would have received due recognition, as coming from the honored Chief Magistrate of our Nation.

EXECUTIVE MANSION,
WASHINGTON, D.C., June 13, 1900.

MR. SIDNEY A. PHILLIPS, CHAIRMAN, ETC.,
Framingham, Mass.

Please extend to those who will participate in today's exercises at Framingham my congratulations upon the occasion of the two hundredth anniversary of the incorporation of the town and my best wishes for the success of the celebration.

WILLIAM McKINLEY.

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WEDGWOOD
ETRURIA
ENGLAND

LIBRARY BUILDING, KNOWN AS MEMORIAL HALL
TO COMMEMORATE THE SOLDIERS
WHO DIED IN THE WAR OF 1861-65
WAS ERECTED IN 1872

FRAMINGHAM ACADEMY
BUILT IN 1837

TOWN SEAL

SOUVENIR PLATE

In closing the chapter on the events of Wednesday, it is due to the Committee on Literary Exercises, that special recognition be made of the long continued and arduous services rendered by Chairman Rev. Franklin Hutchinson, Secretary Fred L. Oaks and other members of the Committee, who by faithful work contributed to the success of the Literary Exercises, both at Mount Wayte in the afternoon and at the Banquet in the evening. To serve successfully on such a committee, one needs to be more than a prophet and mind reader. He must not only foresee what topics will be timely and appropriate and select those whom he thinks best adapted to speak acceptably on these lines of thought, but he must have an infinite amount of patience and tact, to accept the failure of the most carefully laid plans cheerfully, and try to harmonize varying opinions about matters of detail. This is in a measure true of all the more important Committee work, but more especially so of a committee whose duty it is to arrange two programs of public events for the same day. This our Committee did and did admirably, as must appear to the careful readers of this volume.

MISCELLANEOUS

Historical Exhibit.

Reception and Exhibit by Framingham Chapter of the Daughters of the American Revolution.

Bi-Centennial Music.

Fireworks at Saxonville.

Hospitality.

New Town Seal.

Treasurer's Report.

CHAPTER VI.

MISCELLANEOUS.

HISTORICAL EXHIBIT.

The Historical Exhibit was one of the most successful features of the Bi-Centennial celebration. Here were gathered the relics of the past, portraits of the fathers and mothers, the handiwork of those who had laid the foundation of the superstructure of our liberties, the utensils with which they labored, the evidence of that thrift that characterized them. Here, at a glance, the visitor could see the marvellous strides that had been made in the last two hundred years in lightening the burdens of the housewife and the husbandman. Here, too, could be seen the changes that fickle fashion had wrought in the costumes of men as well as women.

Many of the improvements were a revelation to a large body of the visitors who had never realized that men and women could successfully labor with such crude implements, or feed and clothe themselves with such scanty means.

The committee having this department of the celebration in charge were peculiarly fortunate in securing, for a month, the large gymnasium hall of the Young Men's Christian Association, which proved none too large for the exhibit. The nearly one hundred linear feet of show cases and sixty feet of tables were crowded, while the walls were well covered with articles that could best be displayed there.

Six months before the celebration, the committee met and organized with Charles W. Coolidge as chairman and Edgar Potter as secretary and treasurer. From that time until the last article had been returned to its owner, these two gentlemen were indefatigable in their efforts to gather a collection

worthy of the occasion and see that every article loaned was returned to its rightful owner. In this work they were loyally supported by a part of their associates on the Committee, especially George H. Eames, Charles A. Eames, Frank G. Stearns and John F. Videto.

As the Bi-Centennial celebration had its inception in the Framingham Historical and Natural History Society, so was this exhibit largely the work of this organization. The active members of the committee were all members of the Society and its collection of relics of by-gone days was largely drawn upon for filling the cases and tables of the exhibit.

We would not, however, fail to acknowledge the deep obligation of the committee to Mr. and Mr. F. X. Bardwell of Sherborn, Mr. and Mrs. Peter Parker, Mr. and Mrs. Comer A. Belknap, Mr. and Mrs. Francis Hosmer, Mr. H. W. Gardner of Sherborn and many others who so generously contributed of their fine collections and many of whom aided so materially in arranging things to the best advantage. The generous enthusiasm manifested by the many contributors materially diminished the labor of the committee.

At the beginning of their work the committee resolved to exclude from their exhibit all mere curiosities and confine it exclusively to articles of historic merit. This idea was strictly adhered to and while it disappointed a few who had much prized curiosities they would have been glad to exhibit and which in their place would have been of much interest, yet not being what was desired in an exhibit of this kind their absence gave much needed room for other and more appropriate articles.

One of the most interesting features of the exhibit was the manufacture of cloth from wool as it was done by our grandmothers a hundred and more years ago. A loom more than one hundred years old was obtained in Vermont and a lady, (Mrs. Maria C. Davis) who had many years since passed her teens, came from the same state to operate it. Fortunately she was able not only to weave but to card and spin the wool and to spin flax on the little flax wheel, and for six days she interested the crowds in this old-time industry, at intervals

Views of the Historical Exhibit at Y. M. C. A. Hall

carding the wool into rolls, spinning these into yarn, and then weaving the same into cloth. The warp for the web was kindly furnished by the Saxonville Mills, through the courtesy of Superintendent Robert Dawson. The spinning wheel was furnished by Mr. C. A. Belknap, the flax wheel by Miss Elizabeth Warren, and the quill wheel by the Historical Society.

Another article that attracted much attention was a flight of stairs taken from a house built in Sherborn in 1664. The steps were made of logs hewn in triangular shape and spiked upon inclined timbers with hand-wrought spikes. During all these more than two hundred years these stairs had been used as the "attic stairs" and seemed to be good for as many years more.

That the exhibit was appreciated was manifest by the constant large attendance, the many words of praise given the committee and the earnest request that the rooms be kept open after the celebration was over that others might enjoy the educational advantages the exhibit afforded. These requests were complied with as far as the committee felt that their tired bodies would permit, and after eight days the exhibit was closed, much to the regret of hundreds.

The following list, while by no means complete, shows something of the scope of the exhibit. We have refrained from giving the date of most of the articles for the very good reason that it was not known. However, but few, except some relics of the civil war, were less than one hundred years old, and many of them date back to the seventeenth century.

FRAMINGHAM HISTORICAL AND NATURAL HISTORY SOCIETY.

Carbine shell and other relics from Battlefield of Chickamauga. Carbine found on Battlefield in South Carolina. Curd Grinder for Making Cheese. Hatchel. Musket carried at the Battle of Bunker Hill. Revolutionary Cartridge Box and Bayonet. Hay Hook. Hand Reel. Snow-shoes made and worn by Noah Eaton 1708-1791. Saddle-bags used by Thomas Damon. Fire Shovel. South African Spear used by the Zulus. Spit and Skewers. Tin Lanterns. Beef-steak Tongs. War Implements used by the South African Negroes.

Cradle in which five generations have been rocked. Cake Dish. Hat Band. Picture, Birthplace of Abraham Lincoln. Old Gun-lock. Mexican Spurs. Piece of First Cloth woven by water-power, 1808. Seal of Framingham Academy. Indian Jars from Arkansas. Fossil Shark's Tooth. Revolutionary Button. Lead Pencil. Silk produced in Framingham. Revolutionary Buttons and Belt Plates. Indian Money. Pickle Dish. Tobacco Box of Thomas Hastings, 1780-1864. Tricolor of Louis Philippe. Mourning Badges of Zachary Taylor and Andrew Jackson. Pewter Porringer. Wooden Plate. Portrait, Sylvanus Phipps, 1785-1870. Chips from Waltham Oak. Pocket-book. Continental Money. Confederate Money. State Bank Notes. Script of 1862. Fiat Money. Picture, Washington's Entry into New York. Two Swingeling Knives. Sausage Filler. Bayonet. Assegai Cutlass and Two Bayonets. Britannia Plate. Fluid Lamp. Confederate Bridle Bits. Cartridge Box. Knife, Fork and Spoon. Keyhole Saw. Two Busks. Knife and Fork, 1817. Hand made Spikes. Britannia Pitcher. Slung Shot. Britannia Sugar Bowl. Boot-jack used by Noah Eaton. Cider Pitcher of Thomas Hastings. Foot Stove. Fry Skillet. Britannia Pitcher, 1756. Gourd Shell. Candle Globe used on pulpit of Baptist Church at Parks Corner. Powder Horn, 1750. Powder Horn, 1707. Mastodon's Tooth. Razor and Razor Case used by Jonathan Maynard in Revolutionary War. Spectacle Case. Pulps made from U. S. Money. Axe. Brick taken from house built in 1690. Two Lances. Pair of Andirons. Lock. Griddle Pan. Sixty-four Indian Relics. Indian Water Jar.

PETER PARKER.

Washington's Account Book. Historical Gleanings. Piece of Washington's Coffin. Cup and Saucer. Cameo. Pieces of Line and Cable. "Practice of Piety." Picture, Parker Homestead. Key and Handmade Nails. Three Coins. "Remarks on the Earthquake." New England Primer. Candle Sticks. Pig Sticker. Sampler. Two Pictures, Peter Parker. Spectacles. Purse. Facsimile of Carver Chair. Hammer Head. Toy Spinning Wheel. Snuffers. Two Bayonets. Two Platters. Silver Cream Pitcher, Sugar Bowl and Two Spoons. Miscellaneous Documents. Napkin and Towel. Picture, Sally Brewer and George Nourse. Harpoon. Bullets, Balls, etc. Drinking Cup.

F. X. BARDWELL.

Cut Glass Decanter and three Glasses. Pewter Porringer. Document. Three Cups and Saucers. Pewter Plate, Tankard and Mug. Two Stamps, British Stamp Act, 1765. Mustard Pot. Two Glasses. Canary Glass. Five Photographs. Pewter Writing Case. Colonial Mustard Cup. Shoe Buckles. Candle-sticks, Snuffers and Tray. Half-hour Glass. Old Blue Colonial Bowl and Cup. Creamer.

Sugar Bowl, Creamer, Cup and Saucer. Two Canton Dishes, 1830. China Mug, 1834. Opera Cape made of Feathers, in China. China Custard Cup. Vase.

H. W. GARDNER.

Three China Plates, three Saucers, two Cups, two Butter Plates. Teapot. Milk and Water Pitchers. Pickle Dish. Tea Caddy. Candlestick. Glass Tankard. Quart Glass. Sugar Bowl and Creamer. Fluid Lamp. Pewter Tankard and Dish. Two Brass Candlesticks. Two pieces Linen. Picture. Flax raised in Sherborn. Pitcher. Iron Bread Pan.

MRS. REGINALD FOSTER.

Picture, Pike-Haven Homestead. Steak Broiler. Knee Buckles. Franklin Medal. Old English Handkerchief. Painted Hand Bag. Two Pictures of Old Homestead. Foster Coat of Arms. Family Christening Blanket. Pair of Slippers. Wedding Dress, 1824. Silk Dress. Table-cloth woven in 1745. Crash woven on Haven Farm. Portrait, Aunt Chloe Haven, 1793-1882. Commission of Sidney Haven.

C. A. BELKNAP.

Graduating Dress of Rebecca Hosmer, 1823. Wedding Dress of Rebecca Hosmer. Wedding Articles of Nathan Hosmer. Lace Embroidery by Rebecca Hosmer. Silk and Silk Worms raised by Rebecca Hosmer. Military Equipments of Lieut. Nathan Hosmer. Account Book. Pillow Case. Cane owned by Capt. John Look. Spoon owned by Ruth Sheffield Weaver. Wayside Inn Plate, 1800. Netting Needles.

FRANCIS HOSMER.

Rock. Powder Horn and Bullet Mould. Gill Cup and Toddy Stick. Bit Stock and Bit. Pod-Auger. Bellows. Revolutionary Hat. Birch Broom. Hay Fork. Straw Machine.

ARTHUR HILL.

Water Barrel. Pair Duelling Pistols. Pair Pug Nose Pistols. Indian Moccasins. Knife. Dagger. Pitcher. Spanish Flag. Indian Arrow and Pipe.

MARCELLUS NIXON.

Two Ladles. Chair, 1780. Writing Book. Pocket Inkstand. Powder Horn. Knee Buckles. Picture, Nixon Homestead. Fife played at Concord Fight by Capt. Thomas Nixon, then 18 years old.

C. C. STEVENS.

Wine Glass. Two Pictures. Door Knocker. Chinese-carved Card Case. Candle Moulds. Whalebone Busk. Clothes Pins.

H. C. BOWERS.

Two Fire-Buckets. Door Latch. Wedding Waist. Hand Bag. Bowl. Teapot. Candlestick.

C. J. FROST.

Umbrella. Lantern. Small Iron Kettle. Rolls, Yarn and Flax. China Plate. Two Pewter Plates and Pewter Dish. Wooden Plate.

MRS. L. M. PALMER.

Thirteen Coins. Brewer Plate. Linen. Six Pieces of Tea Set. Cup and Saucer. Teapot.

CHANNING GROUT.

Picture, "We are One." Portrait, Elias Grout. Portrait, Mrs. Elias Grout. Portrait, Betsey Lamprey Lowell. Bunker Hill Sword.

MISS NASH.

Continental Money and Pocket Book. Spanish Silver Dollar. Japanese Calendar. Snuffers and Tray. Indian Toy Duck.

C. W. COOLIDGE.

Two Arrow Heads. Washington Button. Sampler. Three Old Books and three Anti-Slavery Documents. Table. Chair. Portrait, Francis Coolidge, 1794-1864. Portrait, Mrs. Francis Coolidge, 1806-1889.

SAMUEL WILSON.

Pewter Pitcher. Shell. Small China Pitcher. Glass Salt Cellar. Pewter Teapot.

MRS. FRANCIS H. BRIGGS.

Slippers. Portrait, James C. Odiorne, 1802-1879. Portrait, Mrs. James C. Odiorne. Portrait, Rev. James Creighton.

C. P. HASKELL.

Four Copper Coins. Powder Horn and Bullet Mould. Knee Breeches. Washington Souvenir.

MR. AND MRS. JOHN H. TEMPLE.

Indian deed of land near the Falls at Saxonville, given to John Stone, dated May 15, 1656 and signed by William Boman, Capt. Josiah, Roger, James and Keaquisan. Flint Lock Pistol carried by Capt. John Temple. Two Pewter Platters, one of which belonged in the family of Colonial Governor Wentworth of New Hamshire. Blanket imported from Scotland before the beginning of American blanket manufacture.

EDGAR HEMENWAY.

Portrait, Warren Nixon, 1793-1872. Portrait. Mrs. Warren Nixon, 1787-1872, Picture, Col. Hemenway Residence.

MRS. JAMES W. PARKER.

Mt. Vernon Teapot. Teapot and Sugar Bowl. Calash, 1815.

GEORGE ODIORNE.

Wax Head. Portraits of Mr. and Mrs. Odiorne. Slippers, 1800.

MISS JENNIE EAMES.

Tinder Box. Two Flint Lock Pistols. Dress, Calash, Gloves, Shawl and Bag.

MRS. A. M. FAY.

Cup and Saucer. Teapot. Two Silver Spoons.

MISS K. I. SLACK.

Portrait, Mrs. Park, 1769-1849. Portrait, Jason Hall, 1785-1868. Picture, Deacon Henry H. Hyde and wife, 1796-1878.

JASON LELAND.

Cranberry Rake. Stairs taken from house built in 1664. Cheese Basket.

ALANSON B. STEARNS. Cheese Press. Dash Churn. Hay Knife.

MRS. F. C. BROWN. Pair Horse Pistols. Gold Plated Gorget. Sword.

MRS. FRANK COLUMBIA. Chopping Bowl. Mug. Sugar Bowl.

GEORGE C. CLARK. Teapot. Two Sugar Bowls.

F. I. ORDWAY. Deed of land of Nourse Place. Two Old Knives.

MRS. EVELYN O. NICHOLS. China Bowl. Cup and two Saucers.

MISS S. J. RUSSELL. Mahogany Tray. Mahogany Chair.

MRS. HEMENWAY. Epaulets. Chair.

FRANKLIN GROUT. Canopy. Bag.

MR. AND MRS. A. F. BULLARD. Corn Popper. Sword.

George H. Eames. Lantern. Door Latch.

Miss Elizabeth Warren. Warming Pan. Flax Wheel.

George Gaudig. Plumb-bob and Stone. Sixteen Coins and Five Pieces Paper Money.

Miss Elizabeth Eames. Portrait, Lovell Eames, 1785-1865. Portrait, Mrs. Lovell Eames.

Mrs. E. L. Maynard. Picture, three English Lords. Sampler.

George F. and Frederick Billings. Note signed by Peter Salem. Wm. Coolidge's Diploma.

Mrs. Ellen A. Haynes. Bread Toaster.

Charles Trowbridge. Handmade Goose.

Mrs. Edgar Potter. Pewter Creamer.

Mrs. Chas. A. Potter. Linen woven from Flax raised on Abel Eames estate.

Mrs. Marshall Manson. Cup and Saucer.

Mrs. Jennie A. Sherman. Sampler.

Mrs. C. A. Parkhurst. Pewter Plate.

Mrs. Fleda Stacy. Chopping Tray.

Andrew Coolidge. Cane.

Mrs. George Twite. Teapot, 1648.

Homer R. Miller. Peat Knife.

Mrs. Levi Leland. Camlet Cloak.

Wm. A. Rice. Two Aprons.

Mrs. Francis C. Stearns. Specimens from Saxonville Mills.

Mrs. F. W. Gray. Pewter Porringer.

J. J. Van Valkenburg. Portrait, Albert Pike.

Miss Marietta Hemenway. Chair.

Miss Josephine Clark. Collection of Old China.

Henry S. Hilton. Collection of Old China.

Robert Dawson. Portriat, Michael H. Simpson, 1809-1884.

RECEPTION AND HISTORICAL EXHIBIT OF THE FRAMINGHAM D. A. R.

In response to the invitation of the Town's "Committee of Thirty-three," the Framingham Chapter of the Daughters of the American Revolution ably assumed their share in making the celebration of the Bi-Centennial a success. To Mrs. George A. Reed of Saxonville belongs the credit of the

Views of the D. A. R. Exhibit at Old Academy Building

suggestion that some historic building be secured, and headquarters established, where the Chapter could receive visiting friends. The Regent, Mrs. Willard Howe being too busily engaged in entertaining at South Framingham, the Vice Regent, Mrs. L. R. Eastman, was requested to take charge of the arrangements. A committee consisting of Mrs. E. M. White, Misses Marcella and Clara Davis, Mrs. J. C. Cloyes, Mrs. Angie Gage, Mrs. John Fiske and Mrs. David F. Fiske were appointed to assist the Vice Regent in carrying out the plans. The historic Old Stone Academy building was secured, it being one of the older buildings of the Town, having been erected in 1837 for the use of the Framingham Academy, which had previously occupied a brick building standing on the same spot since the incorporation of the Academy in 1799. The Academy building had many pleasant associations for the older inhabitants and visitors. By the efforts of Mrs. White and the Misses Davis it was transformed into a veritable Colonial Home of "ye olden time." The main hall was fitted with furnishings of ancient days and was used as a Reception Room. Here the Officers of the Chapter received His Excellency, Governor W. Murray Crane, with the members of his official staff, Hon. George W. Weymouth, Member of Congress, Hon. John R. Fairbairn, Sheriff of Middlesex County, besides other State and County officials. Over one thousand people called to extend their congratulations to the "Daughters" and to enjoy their hospitality, a long list of over a thousand autographs being recorded in the register in charge of Miss Fairbank. In the rear of the reception room were the parlor and guest chamber, each appropriately furnished with very rare and ancient articles, from the treasures of some historic families. On the right as one entered, the eye rested on an old New England kitchen, which proved of great interest to all, with its huge old fashioned fire-place and many other articles unfamiliar to the present generation. That the D. A. R. might feel safe from all attacks from without, two Revolutionary soldiers, represented by David F. Fiske of Wayland and E. Scott Trask of Framingham, did guard duty, patroling the lawn in front of the building, dressed in old colonial

uniform and carrying flint lock muskets which had seen service in the War of the Revolution. The exterior of the building was beautifully decorated with the State and National flags. A fine bronze tablet had been placed upon the front of the building in time for the celebration, by a Committee of the Framingham Academy and High School Alumni Association, with the following inscription :

ON THIS SPOT STOOD THE BUILDING
ERECTED IN 1792 BY
THE PROPRIETORS OF THE BRICK SCHOOL HOUSE IN FRAMINGHAM
OCCUPIED LATER BY THE FRAMINGHAM ACADEMY
INCORPORATED IN 1799.
IN 1837 THE ACADEMY BUILT THIS SCHOOLHOUSE
ITS HOME UNTIL 1851, WHEN
THE FRAMINGHAM ACADEMY AND HIGH SCHOOL
WAS ORGANIZED AND REMAINED HERE UNTIL 1857.

BI-CENTENNIAL MUSIC.

On October 24, 1898, in response to an invitation extended by Dr. Lewis M. Palmer — who had been the last President of the Framingham Choral Union, a musical organization which had a flourishing existence in Town from 1883 to 1888 — a company of eighteen people of musical taste and ability met at his home to consider the advisability of again forming a Musical Society. Dr. Palmer in explaining the purpose of the meeting gave three special reasons for renewing such a musical organization. First, the cultivation of the musical taste of its members ; second, the assistance that could be given to the Assembly Chorus at Mount Wayte ; third, and chiefly, that there might be a strong well trained chorus ready for service at the Bi-Centennial celebration of the Town in 1900. These suggestions met with such favorable response that after some furthur preliminary meetings the Framingham Musical Association was organized with a charter membership of 243. Dr. L. M. Palmer was chosen President, Mrs. F. H. Hotaling Vice President, Whittle Poor

Rustic Bridge

Chapel

Gateway

Views in Edgell Grove Cemetery

Secretary and Bernard F. Merriam Treasurer. Dr. Jules Jordan of Providence R. I. a talented composer of music and conductor of the Arion Club of that city for many years, was secured as Instructor, and weekly rehearsals commenced December 2, 1898. These rehearsals have been continued and two successful Concerts have been given by the Association Chorus, assisted by talented soloists and conducted by Dr. Jules Jordan, during each Winter season since its organization.

By its grand work during the Bi-Centennial celebration, the Association nobly fulfilled the expectations of its founder, Dr. Palmer, who had been made Chairman of the Committee on Music. At the Union Services at Grace Church on Sunday evening, June 10, 1900, the chorus filled the choir seats and large platform and splendidly rendered Dudley Buck's Festival Hymn and Kipling's Recessional as set to music by Dr. Jordan, assisted by Fred L. Martin of Boston as Soloist.

At the Literary Exercises held at Mount Wayte, on Wednesday, June 13, the Association Chorus of 200 voices again did excellent work in the rendering of our "National Hymn," Costa's "Damascus Triumphal March" and the Bi-Centennial Hymn written by Rev. Frederick L. Hosmer, with music by Dr. Jordan. Instrumental music for this occasion was rendered by Battery B. Band of Worcester. For the parade of Wednesday forenoon the above named band, together with the American Watch Company Band of Waltham, Dennison Manufacturing Company Band of South Framingham and the Marlboro Brass Band of Marlboro were engaged and gave excellent satisfaction. Good music both instrumental and vocal is universally recognized as being a most acceptable feature of any celebration of this kind and ours was certainly no exception to this rule.

Though Framingham does not claim any special fame in the science of music still there are past incidents which are worthy of record.

When Rev. H. G. Spaulding on Sunday afternoon in the Plymouth Church exercises gave his "Recollections of some prominent men" and named James O. Freeman as having

"won distinction in the musical profession" there was among his listeners the writer of this paragraph whose far earlier recollections carried him and with great pleasure to a well remembered day at our Academy, more than sixty years ago, when it was noised about among the scholars that our young mate, James Freeman, had bought a violin, or, more literally, that "Jimmie Freeman has got a fiddle," and that his father didn't like it because he was afraid that a good farmer-boy would be spoiled by a poor fiddler. But he was mistaken. The boy stuck to the farm, and to his parents, and after they had passed away, he remained upon the place for years. And he also stuck to his violin, and soon fell in love with the piano, and became, in his early manhood, a proficient both as player and teacher of both instruments. In different years, also, he presided at the three earliest church organs in the centre village. He devoted himself during his life to instrumental music and his acquaintance and association with lovers of that art were extensive, and productive of mutual pleasure.

At an early period in his professional career he became intimate with German musicians in Boston, then few in number, from whom was formed the noted Mendelssohn Quintette Club, afterwards well known throughout a large part of our country.

The farm home of Mr. Freeman on the road to Marlborough was an attractive place not only for his nearby neighbors but was particularly so for his musical friends in this Town and its vicinity. For them it was a magnetic point, but not for them alone. The Mendelssohn Club and his other German friends many a time found his Yankee farm a pleasant vacation resort with their instruments, which doubtless somewhat reminded them of the Fatherland and which they, with their melodies, made a musical oasis.

Rev. Josiah H. Temple who was a neighbor farmer-boy of Mr. Freeman, in his "History of Framingham" designates him as "a distinguished Musician."

Mr. Temple was a scholar in the old brick Academy building, and Mr. Freeman in the new stone one, and the writer of this page was a schoolmate of each of them.

It is a singular and unforeseen but an agreeable happening of events that it falls to his lot as the survivor of those three Academy boys to record, in this public form, that Mr. Temple was not only the writer of a very valuable history of this, his native town, but was the author and compiler of the annals of various other towns in the central part of the State and the Connecticut River Valley and was recognized as a distinguished town historian and also that he was warranted in describing his friend Mr. Freeman as "a distinguished musician." This is but one of numerous pleasant memories that cluster around the old Academy, which for the nearly sixty years of its distinctive existence was the gem and pride of Framingham.

It was most appropriately said by Rev. H. G. Spaulding, that for Mr. Freeman's friends "the melodies of his deeds of kindness and his acts of thoughtful love, were sweeter than any which he drew from the instruments he played so well."

Instrumental classical music and vocal music of a high order were especially introduced here about forty years ago under the inspiration of the Mendelssohn Club and through the efforts of such lovers of music as Charles R. Train, James O. Freeman, Theodore C. Hurd and W. Frank Hurd, the last named being alluded to in Mr. Spaulding's paper.

CENTENNIAL MUSIC.

Conceding to our Musical Association and its predecessor the Choral Union, the agreeable fact of their superiority over any previous similar organization wholly of this town, as to membership numbers and the elaborateness and skill of their performances, it would be unfair to our plain ancestry of a hundred years ago to ignore its musical taste and efforts, and the existence, a few years later of what was a distinguished association embracing a cluster of towns with Framingham as its centre. We can appropriately introduce here a page from Mr. Temple's History.

"SINGING.— This part of religious worship had an important place in the Sabbath services, in our fathers' time. In Mr. Swift's day, few, except the pastor and deacons, had psalm-books; and it was customary for the minister to read

the psalm in full, when the senior deacon would rise, face the audience, and repeat the first line, which would be sung by the congregation; and so on to the end of the six or eight stanzas. Before Mr. Bridge's day, an edition of the Psalms and Hymns was printed, containing a collection of thirty-seven tunes inserted at the end. Mr. Bridge was a good singer, and was accustomed to meet such of his people as chose to come for instruction and practice in music. July, 1754, a vote was passed by the church, 'desiring seven brethren, viz., John Cloyes, Benjamin Pepper, John Farrar, Bezaleel and David Rice, Samuel Dedman and Daniel Adams, together with Mr. Ebenezer Marshall to take immediate care to qualify themselves to set the psalm in public; and as soon as they are properly qualified, to lead the assembly in that part of Divine Worship.'

"The first attempt to form a choir was made in 1768, when a number of singers petitioned the Town 'to appropriate the front seat in the upper gallery for their use, that they might sit together.'

"Soon after the formation of the choir, stringed instruments were introduced, to set the tune, and lead the voices. But it gave great offense to older people. On one occasion, when the violin was disabled, an old man, in terms more forcible than polite, gave thanks aloud *that the Lord's fiddle was broken!* Some years later, when Billings' Collection was introduced, and the choir for the first time sang the tune of 'David the King,' an aged man cried out, 'hold, hold!' and seizing his hat left the meeting-house.'

"The custom of 'lining the psalm' continued for a long time after the organization of the choir; but it was very annoying to them. It ceased about 1785, and on this wise: Old Deacon Brown, who as senior deacon had the right to perform the service, was rather slow in his movements, and had the habit of adjusting his glasses and clearing his throat before beginning to read. At the date in question, Col. David Brewer was chosen chorister. Taking advantage of the Deacon's well known habit, on the first Sabbath of his leadership, the Colonel (acting no doubt on a previous understanding with his choir) struck in singing so quick

after Mr. Kellogg had finished reading, that the Deacon had no chance to begin his work. He looked up in amazement — and so did a great many others in the congregation. After that there was no more attempt to 'deacon the hymn.'

"In 1798, the Town granted $30 to hire a singing master. For several years, the annual proceeds of the alewive fishery in Cochituate brook were given to the singers, and hence received the name of the *singers fish privilege*. The Town was accustomed to choose annually a committee 'to regulate the singing.' In 1805, the Town '*voted*, that the singers shall regulate themselves, so long as they shall continue to fill the seats assigned them, and behave with decency and order.'"

It is evident that "Young America" was active in producing this revolution which changed a very ancient custom and resulted in a musical evolution of magnitude. It is not improbable that a leader was Daniel Belknap, a native farmer-boy, and as Mr. Temple says, "a noted singing master and composer." Of the, at least, three books published by him we present the title and preface of the first, in full: —

THE

Harmonist's Companion.

CONTAINING

A Number of AIRS suitable for DIVINE WORSHIP:

TOGETHER WITH

An ANTHEM for EASTER, and a MASONIC ODE.

NEVER BEFORE PUBLISHED.

COMPOSED BY DANIEL BELKNAP,

TEACHER OF MUSIC, IN *FRAMINGHAM.*

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.——PSAL. cxlix. 1.

Published according to Act of Congress.

PRINTED, *Typographically*, at BOSTON,

BY ISAIAH THOMAS AND EBENEZER T. ANDREWS.

FAUST'S STATUE, No. 45, *Newbury-Street.*——OCT. 1797.

PREFACE.

THE deſign of the following Publication, is to furniſh Schools and Muſical Societie number of original AIRS ſuited to Divine Worſhip; two pieces only, except thoſe which are eſpecially ad that important purpoſe, are therefore inſerted.

A VIEW of the TEMPLE, a Maſonic Ode, which appears in this Work, was ſet to muſick by particula and performed by the Author with ſeveral Brethren of the Fraternity, at the Inſtallation of MIDDLESEX L Free and Accepted Maſons, in Framingham, in 1795.

Books of this kind are commonly preſented to the Public with a very conciſe Introduction; which ma apize for the omiſſion here. Should the preſent Publication meet the approbation of a generous community, fo ther attempts of the kind, both to pleaſe and improve, may be expected from

their moſt obedient
and very humble Servant,
THE AUTH

FRAMINGHAM, *Sept.* 11, 1797.

That publication evidently did "meet the approbation of a generous community" and the "author" made a further attempt, and in 1800 published "the Evangelical Harmony" which was followed by "the Village Compilation of Sacred Musick" the second edition of which was issued in 1806. It was printed by Joseph T. Buckingham, who in after years was an able and influential editor of newspapers and at one time a member of our State Senate.

It contained "upwards of one hundred and forty pieces of music." More than fifty were of Mr. Belknap's composition. He taught singing schools for probably twenty years in the towns of Middlesex and adjoining counties, and more remote places, and gave their names to many of his pieces. One he called Carlisle where he married a young lady, who perhaps was in his school, and to this tune he set these appropriate lines:

"Now shall my inward joys arise
And burst into a song
Almighty love inspires my heart
And pleasure tunes my tongue."

In 1813 an association was formed here named the "St. David Musical Society," comprising in its limits fifteen towns,

of which Framingham was the central and largest. They were "Bolton, Stow, Sudbury, East Sudbury, Weston, Marlborough, Southborough, Framingham, Hopkinton, Holliston, Sherburne, Dover, Natick, Needham and Newton."

Time has effaced all recollection of the Society and even of tradition there has not a shred come to us. The only knowledge of its former existence is derived from a printed leaflet of eight small pages, giving the constitution and having written upon it simply "Mary Rice, 1814." Its title page was "*Constitution of the St. David Musical Society, organized September 6, 1813. Cambridge: printed by Hilliard and Metcalf, 1813.*"

From this Constitution and the articles of Association we can learn the high aims and purposes of the associates, and their personal refinement, good taste, both literary and musical, and devoted love of "genuine, classical Church Musick."

We give brief selections from the Constitution: —

"Strongly impressed with a sense of the importance of sacred Musick as an interesting part of religious worship; deeply lamenting the want of musical taste and knowledge in most parts of our country; and anxious to contribute our best efforts towards a reformation so desirable both to the lovers of harmony and the friends of religion, we, whose names are subjoined, are induced to associate, under the name of the St. David Musical Society, for the cultivation and promotion of genuine, classical Church Musick; such as is calculated to move the heart, to exalt the affections and to answer the purposes of devotion. And in order to carry this design into effect, we adopt and hold ourselves subject to the following

"Articles of Association. 1. The special and immediate object of this society is, to revive a taste for *ancient* psalmody, or musick of a correct, scientific, solemn and impressive style; of which the Middlesex and Lock Hospital Collections shall be the standards. No work which does not, in its general character, correspond with these, shall ever be introduced into the use of the society.

"2. No person shall become a member of the society, unless he possesses a just musical taste, and be able, at least, correctly to perform the simple airs in ordinary use in churches; except Clergymen, who shall be eligible, though they may be unacquainted with the art of singing. Nor shall any person be admitted, who does not sustain a good moral reputation."

The officers were a President, two Vice Presidents, Secretary, Treasurer and a Standing Committee of five. The President was to "lead the singing," and the Standing Committee to "select suitable pieces of musick to be sung at the Anniversary of the Society: a list of which they shall cause to be transmitted to the members sixty days at least previous to that meeting." The Anniversary meeting was to be held in each town by rotation, upon thirty days notice in two Boston newspapers, and at such meeting the prescribed public exercises were "prayers, musical performances, and an oration, sermon or dissertation on musick." "There shall be three other stated meetings for ordinary exercise or practice in Musick," "at Framingham, on the first Mondays in December, February and June, at two o'clock in the afternoon." Special meetings may be called at Framingham, and no meeting shall be protracted to a later hour than six o'clock."

"Females shall not become regular members of the Society, but those who have the moral and musical qualifications specified in the second article may be invited to attend the meetings and take part in the musical performances: and all so invited shall, for distinctions sake, be denominated *Assistant Members*, and shall be liable to be dismissed for the same misdemeanors that require the expulsion of male or regular members."

The Constitution was signed by thirty-three members on the date of its adoption, and on December 6, next, "nineteen gentlemen were proposed for membership."

For the history of the Society after the adoption of its Constitution, we must rely upon imagination. Mr. Daniel Belknap was, doubtless, its originator and first President.

He had capable co-operators among his fellow citizens in Town, of a population of about 1,800. Among them were Rev. David Kellogg and Rev. Charles Train, the only ministers here, Dr. John B. Kittredge and Eli Bullard and Josiah Adams, Esquires, all college graduates in active professional life, representing Dartmouth, Harvard and Yale. Mr. Train and Mr. Adams were both fond of sacred music even to their last years. Mr. Train was pastor of the Baptist churches in Framingham and Weston, and would naturally desire that Weston should be in the Musical Society. He was the chorister in his little meeting-house at Park's corner, and was Mr. Belknap's co-efficient and might properly have succeeded him when he passed away in 1815. Possibly, and in fact, probably, Mr. Train who had been the preceptor of the Academy and who was an accomplished writer drew the main portions of the Constitution and was selected to deliver the "oration, sermon, or dissertation on musick" at the Anniversary of September, 1814. We wish that a picture of the gathering of that day had been preserved. In those years there were no public holidays except Independence and Thanksgiving. Fast day was a holy sombre holiday. Good natured 'Lection day and occasional military musters drew people from their homes now and then. Therefore the formation of this Society was a stirring and gratifying event for our rural village. The gathering must have been in the then new meeting-house. The old Town House was too small. The Common had not then been laid out, but the forest trees upon that spot furnished pleasant shade for the strangers' horses fastened to them on that day. Probably most in attendance came on foot, others in chaises—four wheel carriages being very rare—some on horse back with saddle and its pillion. They of Newton and Needham were especially favored because they could take the public stage coaches over the new turnpike between the towns of Boston and Worcester, with Framingham as the half-way place, with its Hotel and Tavern of good cheer and gentlemanly landlords, whose dinner and supper tables on that day were filled with the musical stranger guests.

We may believe that promptly at two o'clock, upon the ringing of the meeting-house bell, the services began with

the opening prayer by Rev. Mr. Kellogg and that they promptly closed at six with a benediction by some minister of a nearby town. Between those hours the meeting-house — the memory of which even now is dear to all, though far scattered, who in their younger years worshipped within its walls — was crowded by the singers and listeners in its old fashioned and quaint pews, and in all the galleries on its sides and resounded with a volume of psalms and hymns and spiritual songs, and anthems of praise never before nor since heard therein.

That was the last Anniversary here. The Society did not survive Mr. Belknap many years. We can easily conjecture which of our old families were represented by the singers, though the names of the individuals are unknown. But the names of the players upon instruments are beyond our surmise. Perhaps somebody has, somewhere, records regarding this assembly. If so, it is hoped that they may be disclosed.

That day and its evening must have been given to hospitality to the visiting strangers.

If any readers of these last pages have derived any pleasure from them let it be ascribed to the carefulness of the young woman who alone preserved the leaflet and so rescued from oblivion the fact of the existence and the name of the Association. Though permitted for "distinction's" sake to be an "Assistant," it could not have been foreseen by her that in remote years something like distinction might come to her name because of such carefulness; nor that nearly ninety years later, the writing of these lines should fall to one most closely related to her, and impressed with filial regard for her memory.

FIREWORKS AT SAXONVILLE.

One of the features of the general program of the celebration which was earliest decided upon by the General Committee was to have as fine a display of Fireworks as could be afforded. At a meeting of the Committee held in March, 1900, Chairman James R. Entwistle of the Sub-

committee on Fireworks asked for a decision of the question where and when the display should take place, and incidentally called attention to the added beauty of such display when given on the banks of a sheet of water like the Saxonville Mill Pond. A motion was made at this meeting, and after being laid on the table for further consideration was unanimously adopted two weeks later, that the display of fireworks should be held at Saxonville Mill Pond on the evening of Friday, June fifteenth. It was felt that not only was the particular spot selected a most attractive and suitable location, but that in this way the merits of Saxonville as the earliest settled portion of Framingham and one which has always contributed its full share of thrifty and intelligent men and women to maintain the Town's honorable position, would receive recognition by having the last and crowning event of the celebration within its borders. The choice of Friday evening was made partly to avoid competition with the events already scheduled for other evenings of the week, but principally because a full moon occurring on Tuesday, the earlier evenings of the week would be rendered too light for an advantageous display of fireworks. The event fully justified the wisdom of the Committee in their selection of time and place. The same delightful weather prevailed which had favored the previous events of the celebration and as the brilliant color of a lovely summer sunset gradually faded into softer twilight thousands of spectators gathered from all directions, carriages filled with people occupied all available spaces along the highways and some twenty extra electric cars were utilized to bring those who came on the Framingham Union Street Railway from South Framingham and other villages. It is estimated that at eight o'clock at least 10,000 people had gathered near the shores of the Mill Pond, but all found a place from which to get a satisfactory view. Through the kindness of Mr. Frank E. Simpson, the portion of his spacious grounds which sloped toward the Pond was freely opened, and other nearby residents made generous provision for a cordial welcome to friends and strangers. The whole village was in holiday attire. All the public buildings and many private ones were

artistically decorated with bunting, flags and Chinese lanterns, while on the pond were numerous canoes, some of which had been brought from neighboring towns, which added to the brilliancy of the scene by their luminous decorations. Music was furnished at intervals throughout the evening by the Marlboro Brass Band of twenty-four pieces. The display of fireworks which was obtained by the Committee from H. H. Tilton & Co. of Boston was enthusiastically received. Stands were erected near the westerly shore of the pond from which the various features were set off and the fine scenic effect was greatly heightened by the graceful shade trees outlined in the background, as well as by the water in the foreground of the picturesque scene. There were two principal set pieces, one, representing the "Olympia," Admiral Dewey's flagship at the battle of Manila Bay, being a very realistic representation of a modern warship "under fire." The other as the closing feature was designed for the occasion to represent Framingham's Bi-Centennial Celebration, and bore in the centre the monogram, "Framingham 1700—1900," while on one side was a likeness of Col. Moses Edgell, to whom the whole town is indebted for his generous gifts of the Edgell Grove Cemetery and the Edgell Library Funds, and on the other a picture of Michael H. Simpson, to whom in a large degree Saxonville owes its industrial prosperity.

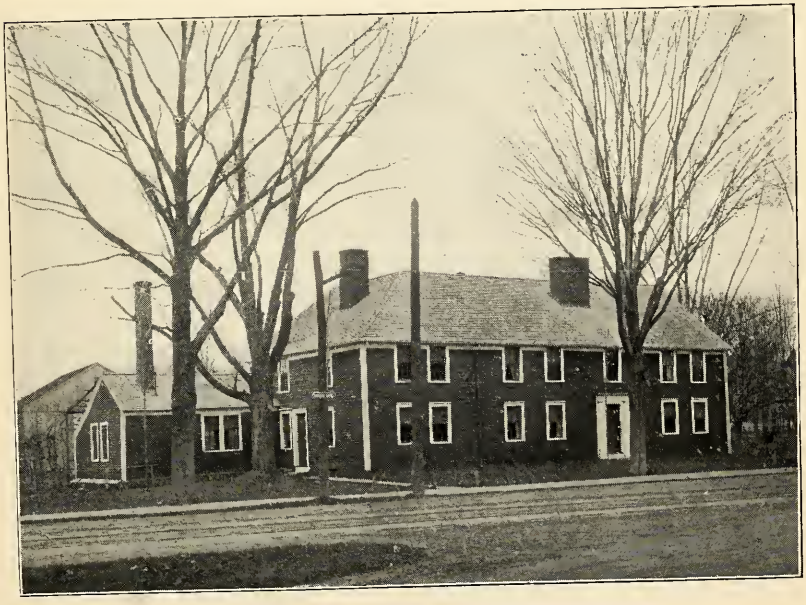
It is worthy of mention as showing the orderliness and careful handling of the crowds, that although most of the scores of vehicles and thousands of spectators in dispersing at the close of the entertainment converged at the corner of Central and Water streets, yet all went safely and quietly away and the closing event of our Bi-Centennial, like nearly all those which had preceded it, was wholly free from accident and an occasion long to be held in grateful remembrance by all who participated in it.

HOSPITALITY.

Allusion has already been made in the Chapter on the events of Wednesday to the entertainment provided for the Town's Invited Guests at Mr. Merriam's house, during the

The Rice House on Rice Hill

The Manufacture of Straw Bonnets, in the United States, was begun here Oct. 2, 1800, and continued for nearly 50 years, by Mrs. Mary Rice



The "Old Red House," Union Avenue

interval between the Parade and the Literary Exercises. The arrangements for this, as well as other provisions for the comfort and convenience of the Town's guests, were in the hands of the Committee on Hospitality, of which Alfred M. Eames was the efficient chairman.

The Framingham Board of Trade kept open a room in the Manson Building, where arrangements were made for telephone communication, correspondence and a bureau of information.

The Framingham Woman's Club also kept open house on Wednesday at rooms furnished for the occasion in Smith Block, the Framingham Young Men's Christian Association at its rooms on Howard street and other organizations did likewise at their respective headquarters.

Mention should also be made of the fact that the President of the Woman's Club, Mrs. C. U. Fuller, with one or two other kindred spirits, obtained the use of a house and grounds at Saxonville from which a good view of the display of Fireworks could be obtained and entertained very pleasantly the members of the Club, the Trustees of the Framingham Hospital and many other friends on Friday evening.

NEW TOWN SEAL.

For many years the seal used by the Town Officials of Framingham was of the simplest possible design, having the name and date of incorporation of the Town enclosed within two concentric circles. As the Bi-Centennial Anniversary drew near, the wish was frequently heard expressed that the Town might have a new seal, with an appropriate symbolic design, to be used in connection with the various printed forms of invitations, tickets, etc. which would be required. The matter having been duly brought to the attention of the Town at a special Town Meeting held September 22, 1899, a committee was appointed consisting of Peter N. Everett, Secretary of the Bi-Centennial Committee, John H. Temple and Patrick Hayes, to look into the matter of adopting a new emblematic device for the official seal of the Town. Soon after their appointment this committee published in the local

papers a request for designs for a new seal. In response to this a few designs were offered, but these were not satisfactory, and other designs prepared by local artists at the suggestion of the Committee, when reduced to proper size were not clear cut and striking. The chief difficulty in selecting an emblematic device lay in the fact that there is no one particular event in our history as a Town, and no distinctive industrial feature or bit of natural scenery, which seems to stand out pre-eminently, or to distinguish ours from other towns in the Commonwealth. From a careful study of the seals of different towns, as shown by a collection of impressions loaned to the committee by the Commissioner of Public Records, it appeared that sea coast towns or cities usually have selected a device representing commerce or the ocean; those which were the scene of an Indian or Revolutionary fight have commemorated that, while other interior towns have utilized some prominent natural or industrial feature, or the birthplace of a more or less famous man. While Framingham is not lacking in the latter respects, yet, in the mind of the committee, it could claim special prominence chiefly in its educational opportunities and facilities of transportation.

Very few, probably, even of those citizens who have given thought to the matter, realize how much has been added to the good name or fame of our town, during the nearly fifty years of its location here, by the Framingham State Normal School, the first of the kind in America. Not only is this true of its past history as its pupils have come from and gone forth to all parts of the world, but in its work of today, this school stands for the best and noblest ideals of a free public school, and combines under one roof the education of children and their future teachers. It seemed eminently fitting that the noble building in which this grand work is carried on should be selected to represent on our Town Seal the educational life here made prominent. Across the face of a shield in the centre of the device are the words and date, "Danforth's Farms 1662," which refer to the time when Governor Danforth, justly referred to by our Bi-Centennial historian as the founder of the Town, became the proprietor of the most of its broad acres. Just below this date is an emblem of the town's

position as a central point for both steam and electric railroads, in the form of a wheel whose spokes are tracks radiating in six different directions. Surrounding the central device are the words "Town of Framingham, incorporated 1700," and enclosing the whole is a border of straw braid, which calls attention to the fact that the manufacture of straw braid into hats and bonnets, as a business, begun in Framingham in 1800, earlier than anywhere else in the United States, was for more than a half century its prominent industry, and is still retained. In their final efforts to secure the draughting and engraving of the emblematic device which was adopted by the Committee, which had been given full powers in the matter by the Town at its annual meeting in March, 1900, they were ably assisted by George L. Clapp, in whose hands much of the printing and engraving for the Anniversary had been placed.

TREASURER'S STATEMENT.

RECEIPTS.

John B. Lombard, Treasurer, town appropriation	$6,000.00	
South Middlesex Street Railway Co., subscription	125.00	
Framingham Union Street Railway Co., subscription	125.00	
Framingham Box Co., proceeds sale of "1700" float	75.79	
Committee on Athletic Sports, entrance fees, etc.	32.50	
Committee on Ball, sale of tickets, etc.	601.00	
Committee on Banquet, sale of tickets, souvenir plates, etc.	1,802.08	
		$8,761.37

EXPENDITURES.

COMMITTEE ON INVITATIONS.

John A. Lowell Co., printing invitations	$25.00	
Lakeview Press, printing	10.75	
Postage, etc.	3.93	
		$39.68

COMMITTEE ON CHILDREN'S ENTERTAINMENT.

J. W. Gorman Amusement Co.	$100.00	
Warner Music Co.	5.00	
Transportation, printing and postage	6.80	
		$111.80

COMMITTEE ON MILITARY, CIVIC AND TRADES PROCESSION.

Kyte Building Co., reviewing stand	$ 75.00	
Framingham Box Co., building "1700" and "1900" floats	675.79	
Boston Regalia Co., badges	61.50	
Chas. O. Eaton, flags	50.00	
Fire Department, parade outfit	25.00	
Transportation expenses of militia companies	38.49	
Carriage for aged men	5.00	
Horses and equipment for police and others	98.75	
H. C. Bowers, meals for militia	91.00	
W. H. Trowbridge, rent of room	8.00	
Sundry expense account	36.79	
		$1,165.32

COMMITTEE ON MUSIC.

Elmwood Band, South Framingham	$ 50.00	
American Watch Co. Band, Waltham	135.40	
Battery B Band, Worcester	223.60	
Marlboro Band, Marlboro	172.05	
Prof. Jules Jordan, services	50.00	
Clarence A. Jones, services	6.00	
Music for Bi-Centennial Chorus	36.17	
H. C. Bowers, meals for band	75.60	
Band stand	14.00	
R. R. fares	24.94	
Badges for Chorus	20.00	
Printing, postage and sundry expenses	16.20	
		$823.96

COMMITTEE ON ATHLETIC GAMES AND SPORTS.

Balloon Ascension	$ 50.00	
Prizes	263.99	
Sundry expenses	28.59	
		$342.58

COMMITTEE ON CHILDREN'S PROCESSION.

Badges for children	$104.49	
Banners, flags, etc.	84.58	
		$189.07

COMMITTEE ON LITERARY EXERCISES.

Programmes	$165.00	
Express on same	1.60	
		$166.60

COMMITTEE ON BALL.

A. Fales & Sons, labor and material at Armory	$ 91.77	
James Daisley " " "	107.85	
C. A. Hemenway " " "	23.95	
F. W. Meserve " " "	14.40	
W. H. Trowbridge " " "	5.00	
G. E. Fowler, rent of store, etc.	7.50	
C. Folger & Co., decorating Armory	48.39	
E. H. Grant and John A. Lowell & Co., tickets	43.55	
Boston Festival Orchestra, music	200.00	
T. D. Cook & Co., collation	225.00	
Car fares and meals for Orchestra	48.35	
Printing and advertising	34.00	
Sundry expense account	42.58	
		$892.34

COMMITTEE ON BANQUET.

Jones, McDuffee & Stratton, souvenir plates	$484.28	
Jones, McDuffee & Stratton, five dozen engraved vases	27.60	
T. D. Cook & Co., caterers for Banquet	696.00	
T. D. Cook & Co., additional expense account	43.28	
Powers' Orchestra, music	56.00	
J. T. Butterworth, flowers	90.00	
C. Folger & Co., decorating Armory	37.50	
L. S. Ipsen, designing menu	40.00	
Suffolk Engraving Co., engraving menu	12.80	
Tribune Publishing Co., printing	53.50	
A. Fales & Sons Co., fitting up Armory	71.44	
James Daisley, fitting up Armory	83.35	
C. A. Hemenway, fitting up Armory	13.55	
F. W. Meserve, fitting up Armory	14.40	
W. H. Trowbridge, fitting up Armory	5.00	
G. E. Fowler, rent of store	7.50	
Printing and advertising	27.90	
Transportation and teaming	73.01	
Typewriting	5.00	
Envelopes for souvenir plates	15.18	
Sundry expense account	43.48	
		$1,900.77

COMMITTEE ON DECORATION.

Geo. A. Murray, decorating public buildings	$430.00	
C. Folger & Co., decorating at Mount Wayte, etc.	39.50	
Sundry expense account	29.76	
		$499.26

COMMITTEE ON FIREWORKS.

C. W. Glidden & Co., fireworks	$325.00	
Jacobs, Whitcomb & Co., fireworks	13.79	
Sundry expense account	6.49	
		$345.28

COMMITTEE ON SALUTES.

Battery B, M.V.M., salutes	$260.00	
Ringing church bells	21.00	
		$281.00

COMMITTEE ON HISTORIC PLACES.

Sundry expenses	$5.83

COMMITTEE ON TRANSPORTATION.

Framingham Union Street Railway Co.	$ 51.25	
D. J. Cooney, carriages	156.00	
J. Smith & Son, carriages	128.00	
Sundry expenses	8.75	
		$344.00

COMMITTEE ON HOSPITALITY.

T. D. Cook & Co., collation for guests	$90.00	
Sundry expenses	13.55	
		$103.55

COMMITTEE ON HISTORICAL EXHIBIT.

Rent of Y. M. C. A. Hall	$50.00	
Decorating	12.00	
Sundry expense account	182.09	
		$244.09

COMMITTEE ON GROUNDS AND TENTS.

W. H. Abbott, tent	$125.00	
A. Fales & Sons, reviewing stand	220.00	
Sundry expense account	31.27	
		$376.27

COMMITTEE ON PRINTING.

Badges for Committees	$49.00	
George L. Clapp	5.50	
Middlesex Newspaper Co.	52.00	
		$106.50

COMMITTEE ON PRESS.

Hotel Kendall	$50.00

SECRETARY'S EXPENSE ACCOUNT.

Derby Desk Co., desk	$66.00	
Supplies, postage, etc.	82.24	
Peter N. Everett, services	200.00	
		$348.24

COMMITTEE ON MEMORIAL VOLUME.

J. E. McGrath, stenographic report of Banquet speeches	$25.00	
J. J. VanValkenburgh, photographs of Trades' procession	4.50	
Geo. L. Clapp, printing (on account)	385.00	
F. M. Esty & Co., insurance	5.46	
		$419.96
Balance in bank		5.27
		$8,761.37

The estimated additional expense connected with the publication of the Memorial Volume is $500.00, and it is the Committee's purpose to thus expend on the book, in advance, the full amount to be realized from its sale, but not to bring the Town into any further expense in the matter.

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